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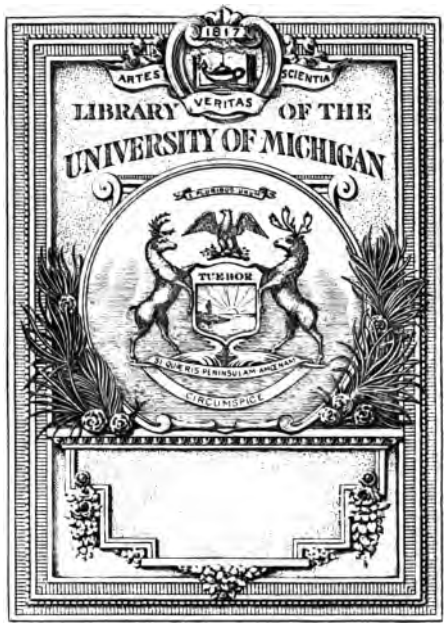

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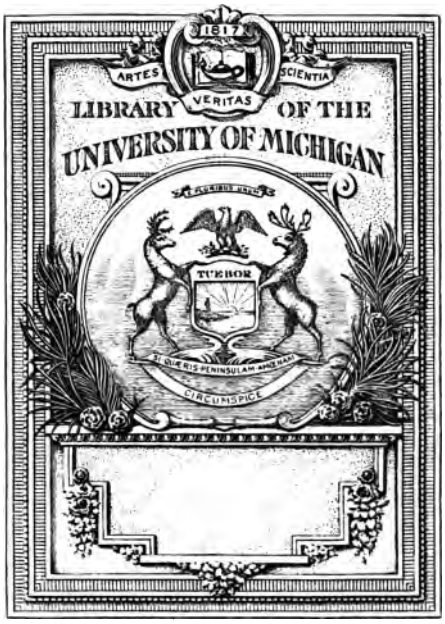

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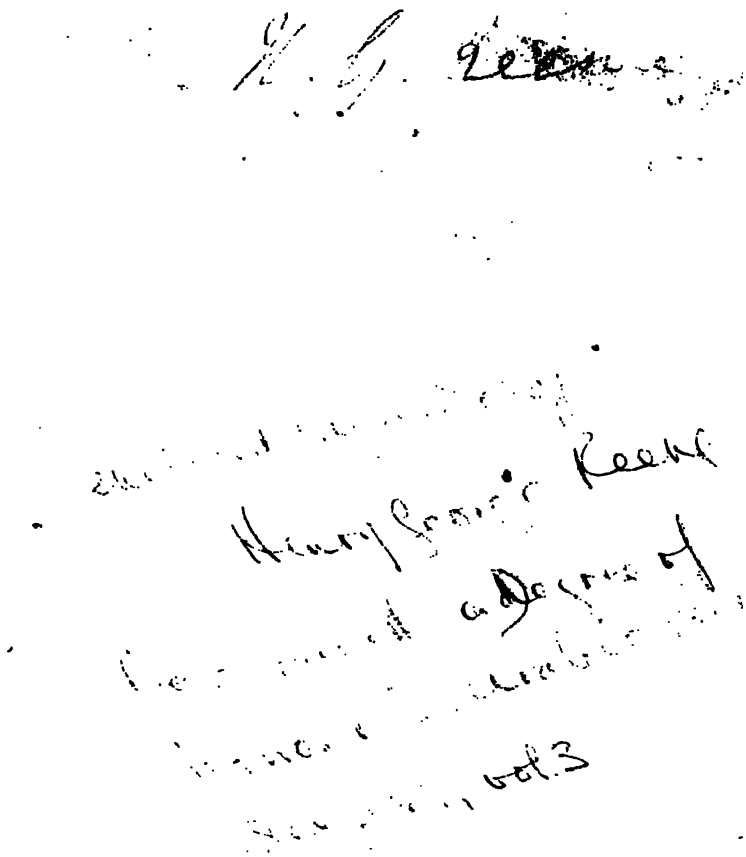

Calcutta. College of Fort William.

PRIMITIÆ ORIENTALES

VOL. II.

CONTAINING THE

THESES

IN THE ORIENTAL LANGUAGES;

PRONOUNCED

AT THE PUBLIC DISPUTATIONS

ON THE 29th MARCH, 1803.

BY

STUDENTS OF THE COLLEGE OF FORT WILLIAM

IN BENGAL.

WITH TRANSLATIONS.

CALCUTTA.
1803.

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THE THESES and DECLAMATIONS here published, were compoſed by the Students, under the following Statute enacted by His Excellency the Moſt Noble the Governor General, Patron and Viſitor of the College of Fort William.

STATUTE VI.

OF PUBLIC DISPUTATIONS IN THE ORIENTAL LANGUAGES.

"WHEREAS it is neceſſary, that the Students "deſtined to exerciſe high and important functions "in India, ſhould be able to ſpeak the Oriental "Languages with fluency and propriety; It is "therefore declared, that Public Diſputations "and Declamations ſhall be holden in the Orien-"tal Languages, at ſtated times, to be preſcribed "by the Council of the College."

COLLEGE OF FORT WILLIAM.

JULY 25, 1803.

On Tueſday the 29th of March laſt, being the day appointed by HIS EXCELLENCY THE VISITOR for the public Diſputations in the Oriental Languages, the Governors, Officers, Profeſſors and Students of the College aſſembled at Nine o'Clock at the New Government Houſe.

At a little before ten, HIS EXCELLENCY THE VISITOR, accompanied by the Honorable the Chief Juſtice, the Members of the Supreme Council, the Members of the Council of the College, and the Officers of His Excellency's Suite, entered the Southern Room on the Marble Floor, and took His ſeat at the Weſt end of the Room.

In front of His Excellency, ſeats were placed for the Profeſſors, and for ſuch Students as were to maintain the Diſputations, or to receive Prizes and Honorary Rewards.

As ſoon as HIS EXCELLENCY had taken his ſeat, the Diſputations commenced in the following Order:

DISPUTATION

IN THE PERSIAN LANGUAGE.

POSITION—" The Natives of India under the Bri-
" tiſh Government, enjoy a greater degree of
" tranquillity, ſecurity, and happineſs, than
" under any former government."

DEFENDED by Mr. R. JENKINS, Bombay.
Chief Opponent, T. Hamilton, Madras.
Second Opponent, J. Wauchope.
MODERATOR, Lieutenant. J. BAILLIE, Profeſſor.

DISPUTATION

IN THE HINDOOSTANEE LANGUAGE.

POSITION.—" The Suicide of Hindoo Widows
" by burning themſelves with the bodies of
" their deceaſed Huſbands, is a practice re-

" pugnant to the natural feelings, and incon-
" ſiſtent with moral duty."

DEFENDED by Mr. W. CHAPLIN, Madras.
Chief Opponent, R. T. Goodwin, Bombay.
Second Opponent, R. C. Roſs, Madras.
MODERATOR, JOHN GILCHRIST, Eſq.
Profeſſor.

DISPUTATION
IN THE BENGALEE LANGUAGE.

POSITION.—" The Diſtribution of Hindoos into
" Caſts, retards their progreſs in improve-
" ment."

DEFENDED by Mr. J. HUNTER,
Chief Opponent, W. B. Martin,
Second Opponent, W. Morton.
MODERATOR, W. C. BLAQUIERE, Eſq.

DECLAMATIONS
IN THE ARABIC LANGUAGE,

were pronounced by

Mr. R. JENKINS and Mr. E. WOOD.

At the concluſion of the Diſputations in the Perſian, Hindooſtanee, and Bengalee Languages, an appropriate ſpeech in the Language of the Diſputation was made by the reſpective Moderators.

At the concluſion of the Declamations in the Arabic Language, Lieutenant BAILLIE, the Profeſſor of Arabic, delivered a ſpeech in that Language.

When the Diſputations and the Arabic Declamations and Speeches were concluded, HIS EXCELLENCY ſignified to the Officers of the College His directions that the Prizes and Honorary Rewards ſhoud be diſtributed in His preſence on the enſuing day. His EXCELLENCY alſo notified his intention to confer the Degree of Honor eſtabliſhed by the Statutes on ſeveral Students, whom he had directed the Council of the College to preſent to him, for that purpoſe.

On Wedneſday the 30th March, HIS EXCELLENCY THE VISITOR entered the Room about half Paſt Eleven o'Clock, accompanied by the Honorable the Chief Juſtice, the Members of the Supreme Council, the Members of the Council of the College, and the Officers of his Excellency's Suite.

As ſoon as the Viſitor had taken his ſeat, the Vice Provoſt proceeded to preſent to HIS EXCELLENCY, thoſe Students who were entitled under Statute VIII, to receive DEGREES OF HONOR, and whoſe preſentation had been previouſly directed by HIS EXCELLENCY. The Vice Provoſt publickly read the Certificate granted by the Council of the College to each Student reſpectively, Specifying the high proficiency which he had made in the Oriental Languages, and alſo the regularity of his conduct during his reſidence at College. When the Certificate had been read, HIS EXCELLENCY the

VISITOR preſented to each Student the Honorary Diploma inſcribed on Vellum in the Oriental Character; purporting that the Committee of Public Examination having declared that the Student had made ſuch proficiency in certain of the Oriental Languages as entitled him to a Degree of Honor in the ſame, HIS EXCELLENCY was pleaſed to confer the ſaid Degree, in conformity to the Statute.

The Students now leaving College, on whom HIS EXCELLENCY was pleaſed to confer a Degree of Honor on this occaſion; were,

Mr. WILLIAM BUTTERWORTH BAYLEY, of the Eſtabliſhment of Bengal.

Mr. RICHARD JENKINS, of the Eſtabliſhment of Bombay.

Mr. WILLIAM BYAM MARTIN, of the Eſtabliſhment of Bengal.

Mr. TERRICK HAMILTON, of the Eſtabliſhment of Fort St. George.

Mr. WILLIAM CHAPLIN, of the Eſtabliſhment of Fort St. George.

Mr. EDWARD WOOD, of the Eſtabliſhment of Fort St. George; and

Mr. RICHARD THOMAS GOODWIN, of the Eſtabliſhment of Bombay.

At the ſame time a Degree of Honor was conferred on the following Students of laſt year;

Mr. JONATHAN HENRY LOVETT, of the Eſtabliſhment of Bombay; and

Mr. CHARLES LLOYD, of the Eſtabliſhment of Bengal.

After the Degrees of Honor had been conferred, the Prizes, Medals, and Honorary Rewards adjudged at the late Public Examination were diſtributed by the Provoſt, in preſence of the VISITOR to the following Students;

Meſſrs. JENKINS.	GOWAN.
MARTIN.	NEWNHAM.
CHAPLIN.	SPROTT.
HAMILTON.	BOURCHIER.
WOOD.	SPARROW.
GOODWIN.	ELLIOTT.
HUNTER.	COLE.
WAUCHOPE.	PULLER.
ROSS.	WALKER.
MORTON.	PLOWDEN, and
ROMER.	TURNBULL.

The particular Prizes adjudged to each, will be found in the annexed Reports.

After the Prizes and Honorary rewards had been diſtributed, HIS EXCELLENCY THE VISITOR was pleaſed to deliver the following Speech.

GENTLEMEN OF THE COLLEGE OF FORT WILLIAM,

FROM the foundation of this College to the preſent time, the ſtate of political affairs has not per-

mitted me to diſcharge the grateful duty of preſiding at your Public Exerciſes. My attention however has not been withdrawn from the progreſs, intereſts, and conduct of this Inſtitution. The principles on which this Inſtitution is founded, the ſpirit which it is deſigned to diffuse, and the purpoſes which it is calculated to accompliſh, muſt enhance the importance of its ſucceſs, in proportion to the exigency of every public criſis, and to the progreſſive magnitude, power, and glory of the Empire.

In the difficulties and dangers of ſucceſſive wars, in the moſt critical juncture of arduous negotiations, in the ſettlement of conquered and ceded Provinces, in the time of returning Peace, attended by the extenſion of our Trade, by the augmentation of our Revenue, and by the reſtoration of Public Credit, I have contemplated this Inſtitution with conſcious ſatisfaction and with confident hope. Obſerving your auſpicious progreſs under the ſalutary

operation of the Statutes and Rules of the College, I have anticipated the ſtability of all our acquiſitions, and the ſecurity and Improvement of every advantage which we poſſeſs.

From this ſource, the ſervice may now derive an abundant and regular ſupply of public Officers, duly qualified to become the ſucceſsful inſtruments of adminiſtering this Government in all its extenſive and complicated branches; of promoting its energy in war; of cultivating and enlarging its reſources in Peace; of maintaining in honor and reſpect its external relations with the Native Powers; and of eſtabliſhing (under a juſt and benignant ſyſtem of internal adminiſtration) the proſperity of our Finances and Commerce, on the ſolid foundations of the affluence, happineſs, and confidence of a contented and grateful people.

Theſe were the original purpoſes of this foundation, which was deſtined to aid and animate the ef-

ſorts of diligence and natural genius, contending with the defects of exiſting eſtabliſhments; to remove every obſtacle to the progreſs of the public ſervants in attaining the qualifications requiſite for their reſpective ſtations; to enlarge and to facilitate the means of acquiring uſeful knowledge; and to ſecure by ſyſtematic education, fixed regulation, and efficient diſcipline, that attention to a due courſe of ſtudy, which had hitherto depended on individual diſpoſition, or accidental advantage.

The neceſſity of providing ſuch a ſyſtem of education was not diminiſhed by the numerous inſtances exiſting in the Company's Service of eminent Oriental learning, and of high qualification for public duty. A wiſe and provident Government will not reſt the public ſecurity for the due adminiſtration of affairs, on the merits of any number or deſcription of its Public Officers at any period of time. It is the duty of Government to endeavour to

perpetuate the proſperity of the ſtate by an uniform ſyſtem of public Inſtitution; and by permanent and eſtabliſhed Law, to tranſmit to future times, whatever benefit can be derived from preſent examples of wiſdom, virtue, and learning. The ſuppoſition of an univerſal deficiency in that knowledge which this College is calculated to extend, has never conſtituted a fundamental principle of the Inſtitution. Far from reſting on ſuch foundations, this Inſtitution could not have endured for an hour, it could not have commenced, without the active aid of learning, talents, and virtues, furniſhed from the boſom of this ſervice.

The origin of this College, its preſent proſperity, and its beneficial effects, are to be aſcribed in a great degree to the aſſiſtance which I have derived from thoſe reſpectable characters in the higher branches, and in various departments of the ſervice, who by contributing their zealous exertions to pro-

mote the ſucceſs of the Inſtitution, have endeavoured to extend the benefit of their uſeful acquiſitions and of their ſalutary example, and to continue in the Public Service a ſucceſſion of merit ſimilar to that, which has diſtinguiſhed their conduct in their reſpective ſtations.

With theſe ſentiments, during my abſence from the Preſidency, it was highly ſatisfactory to me, that my authority in this College ſhould have been repreſented by a Gentleman, who is peculiarly qualified to appreciate the advantages of the Inſtitution, and to accelerate its ſucceſs; and whoſe eminent character, and honorable progreſs, in the ſervice, furniſh at once the moſt perfect example, which can be propoſed for your imitation, and the moſt powerful incitement, which can be offered to your ambition.

The report which I received from Mr. BARLOW, of the progreſs of the Inſtitution, during the firſt

year of its operation, ſatisfied me, that many of the Students had been conſiderably diſtinguiſhed, not only by proficiency in the Oriental Languages and Literature, but by a laudable obſervance of the Statutes and Rules of the College; that the Officers, Profeſſors and Teachers, had manifeſted an uniform zeal and attention in the diſcharge of their reſpective duties; that the Public Examinations had been conducted with great knowledge and ability, and had proved highly creditable to the general character of the Students; while the Diſputations in the *Perſian*, *Bengalee*, and Hindooſtanee Languages, had afforded an extraordinary example of the progreſs of the Students, who had maintained public arguments in thoſe Languages on the 6th of February 1802.

The reſult of the Examination holden in January laſt at the concluſion of the Fourth Term of the

year 1802, and the Public Diſputations which have been maintained in my preſence, have afforded me the cordial ſatisfaction of witneſſing the progreſſive improvement of the Students in every branch of Oriental Language and Literature, in which lectures have been opened. I am happy to obſerve, that in the Perſian, Hindooſtanee, and Arabic Claſſes, the comparative proficiency at the laſt Examination exceeds that which appeared on the 6th February 1802. In the Bengalee Language, a conſiderable proficiency has been manifeſted. In the courſe of the laſt year, a commencement has been made in the ſtudy of the Tamul and Shanſcrit Languages, and the great improvement of the Students in the Arabic Language, has been rendered particularly conſpicuous by the Declamations in that language, holden for the firſt time on this occaſion.

The Degrees of Honor which I have conferred this day on

Mr. WILLIAM BUTTERWORTH BAYLEY,

Mr. RICHARD JENKINS,

Mr. WILLIAM BYAM MARTIN,

Mr. TERRICK HAMILTON,

Mr. WILLIAM CHAPLIN,

Mr. EDWARD WOOD,

Mr. RICHARD THOMAS GOODWIN,

Mr. JONATHAN HENRY LOVETT,

AND

Mr. CHARLES LLOYD,

ſufficiently indicate, that the proficiency which has been made in Oriental Literature, has been intimately connected with other liberal attainments, and has been united to a correct obſervance of the Statutes and Rules of the College.

Conſiderable force and animation have been derived to the principles of the Inſtitution, from the

honorable emulation which has exiſted between the Students of the different Eſtabliſhments aſſembled at Fort William.

I have experienced ſincere pleaſure in witneſſing the examples of merit, which have appeared among the Students from Fort St. George and Bombay, as well as among thoſe of this Eſtabliſhment. Not only the Students of this Eſtabliſhment, but thoſe of Fort St. George and Bombay, have furniſhed numerous inſtances of extenſive knowlege and uſeful talents, of the moſt laudable induſtry, and of the pureſt principles of integrity and honor, acquired, formed, or confirmed under this Inſtitution. I entertain a confident hope, that their future courſe in the public ſervice, will juſtify my preſent approbation, and will confirm the happy promiſes of their education. The conduct of the Gentlemen now departing for Fort St. George and Bombay merits my moſt cordial commendation. They will com-

municate to their reſpective Preſidencies, the full benefit of thoſe uſeful and honorable qualifications which muſt for ever render their names reſpectable in this ſettlement, and muſt inſpire this Service with a peculiar intereſt in their future progreſs and ſucceſs.

It has been a principal object of my attention to conſolidate the intereſts and reſources of the three Preſidencies; to promote in each of them, a common ſpirit of attachment to their mutual proſperity and honor; to aſſimilate their principles, views, and ſyſtems of Government; and to unite the co-operation of their reſpective powers in the common cauſe, by ſuch means, as might facilitate the adminiſtration of this extenſive Empire in the hands of the Supreme Government. May thoſe Gentlemen, now departing for the ſubordinate Preſidencies, accompanied by the applauſe and affections of this Society,

remember with reverence and attachment, Source, whence they have derived the firſt prin ples of inſtruction in the duties of that ſervi which they are qualified to adorn!

My moſt ſincere acknowlegments are offered the learned Gentlemen, who have aſſiſted at t Examinations, and who have diſcharged the dui of Profeſſors and Teachers in the ſeveral Depart ments.

Their knowledge, talents, and ſkill, can be equalled only by the indefatigable zeal, induſtry, and happy ſucceſs with which they have promoted the objects of this Inſtitution. The aſſiduity and learning of theſe Gentlemen, have produced many able and uſeful works in Oriental Languages and Literature, which have been publiſhed ſince the commencement of the Inſtitution, and which have accelerated its beneficial effects. Continuations of

theſe works are now in a ſtate of conſiderable progreſs; and many additional works of a ſimilar deſcription are actually prepared for publication. The Profeſſors and Teachers of the Perſian, Arabic, Hindooſtanee, Bengalee, Shanſcrit, and Tamul Languages, are now diligently employed in compoſing Grammars and Dictionaries and in preparing tranſlations and compilations for the uſe of the Students in their reſpective Departments. The operation of theſe uſeful labours, will not be confined to the limits of this Inſtitution, or of this Empire. Such works tend to promote the general diffuſion of Oriental literature and knowledge in every quarter of the Globe, by facilitating the means of acceſs to the elementary ſtudy of the principal languages of the Eaſt. The exertions of the Profeſſors have received conſiderable aid from the numerous body of learned Natives attached to the Inſtitution; and the labours of thoſe learned perſons have alſo contri-

buted to encreaſe the general ſtock of Oriental knowledge.

Reviewing all theſe circumſtances, and conſidering the induſtry and ability manifeſted by the Profeſſors and Teachers; the ſucceſsful advancement which has already been effected in the general extention of the moſt uſeful practical and neceſſary branches of Oriental learning; the progreſſive improvement manifeſted by the Students in every claſs of their preſcribed ſtudies; the frequent inſtances, atteſted by the public Certificates, of laudable and exemplary attention to the diſcipline, ſtatutes, and rules of the College; and the ſupply of highly qualified public Officers, which the ſervice has actually received from this Inſtitution, added to the number of Thoſe, who proceed on this day to apply the attainments acquired in this College to the benefit of the Company and of the Nation; It is my duty to declare in the moſt public

and ſolemn manner, that this Inſtitution has anſwered my moſt ſanguine hopes and expectations; that its beneficial operation has juſtified the principles of its original foundation; and that the adminiſtration and diſcipline of the College have been conducted with honor and credit to the character and ſpirit of the Inſtitution, and with great advantage to the public ſervice.

His Excellency then returned to His Apartments attended by His Suite.

In the Evening, a Grand Dinner was given to the Officers and Students of the College by His Excellency at the Government Houſe; at which were preſent the Honorable the Chief Juſtice, the Members of the Supreme Council, and all the principal Civil and Military Officers, at the Preſidency.

REPORT OF THE PUBLIC EXAMINATION

IN JANUARY 1803.

PERSIAN.

1	JENKINS,	1ſt Prize,	Bombay.
2	HAMILTON,	2d Prize,	Madras.
3	WAUCHOPE,	3d Prize,	
4	WOOD,	4th Prize,	Madras.

5	Chaplin,	Madras.
6	Keene,	Madras.
7	Goodwin,	Bombay.
8	Dumbleton,	
9	Oliver,	Madras.
10	Ewer,	
11	Perry,	
12	Roſs,	Madras.
13	Romer,	Bombay.
14	Puller,	
15	Bourchier,	Bombay.

SECOND CLASS.

16	Martin,	
17	Sparrow,	Bombay.
18	Pechell,	
19	Newnham,	Madras.
20	Rowles,	Bombay.
21	Hunter,	
22	Paton,	
23	Tod, ſenior,	

THIRD CLASS.

24	Money,	
25	Morton,	

26	Long,	Madras.
27	Agar,	Bombay.
28	Gowan,	
29	Plowden, ſenior,	
30	Plowden, junior,	
31	Craigie,	Bombay.
32	Luſhington,	
33	Morrieſon,	
34	Sanders,	Madras.
35	Walker,	
36	Hayes,	
37	Curtis,	
38	Peter,	Madras.

FOURTH CLASS,

39	Moriſon,	Bombay.
40	Impey, E,	
41	Steadman,	Bombay.
42	Watſon,	
43	Fleming,	
44	Vaughan,	
45	Impey, H,	
46	Gorton,	
47	Liell,	
48	Tod, junior,	
49	Digby,	
50	Batſon,	
51	Rattray,	
52	Shakeſpear, W. O.	Madras.
53	Maidman,	Madras.

Meſſrs, Bayley, Maconochie, Lawrence, Bird, and Barnett, abſent from the Examination

HINDOOSTANEE.

1	CHAPLIN,	1ſt Prize,	Madras.
2	JENKINS,	2d Prize,	Bombay.
3	MARTIN,	3d Prize,	
4	GOODWIN,	4th Prize,	Bombay.

5	Romer,	Bombay.
6	Rois,	Madras.
7	Dumbleton,	
8	Wood,	Madras.
9	Hunter, ſenior,	
10	Gowan,	
11	Hamilton,	Madras.
12	Walker,	
13	Newnham,	Madras.
14	Bourchier,	Bombay.
15	Elliott,	
16	Chiſholme,	
17	Swinton,	

SECOND CLASS.

18	Ewer,	
19	Morrieſon,	
20	Cole, A. H. Hon'ble	Madras.
21	Spottiſwoode,	Madras.
22	Plowden, junior,	
23	Ruſſell,	
24	Tod, ſenior,	
25	Agar,	Bombay.
26	Shakeſpear, J. T.	
27	Littledale,	
28	Fraſer,	
29	Shakeſpear, H.	

THIRD CLASS.

30 Scott, T. C.
31 Scott, D.
32 Turnbull,
33 Pechell,
34 Paton,
35 Sprott,
36 Watſon,
37 Liell,
38 Marjoribanks,
39 Gardner, F. Hon'ble
40 Mainwaring,
41 Moriſon, - - Bombay.
42 Sparrow, - - Bombay.

FOURTH CLASS.

43 Barwell,
44 Higginſon, - - Madras.
45 Gardiner, C. W.
46 Smith, - - - Bombay.
47 Gorton,
48 Martin, R. C.
49 Robinſon,
50 Steer,
51 Alexander,
52 Moore,
53 Tod, junior,
54 Salter,
55 Digby,
56 Grindall,
57 Shaw, - - Madras.
58 Dawes,
59 Benneſt,
60 Hunter, junior.

ARABIC.

1	JENKINS,	1ſt Prize,	Bombay.
2	Wood,	2d Prize,	Madras.
3	Hamilton,	3d Prize,	Madras.

Second Class.

4	Dumbleton,	
5	Wauchope,	
6	Oliver,	Madras.
7	Keene,	Madras.
8	Goodwin,	Bombay.
9	Long,	Madras.

Third Class.

10	Chaplin,	Madras.
11	Roſs,	Madras.
12	Bourchier,	Bombay.
13	Perry,	
14	Romer,	Bombay.
15	Plowden, ſenior,	

BENGALEE.

1	MARTIN,	1ſt Prize.
2	Hunter,	2d Prize.
3	Morton,	3d Prize.
4	Paton,	
5	Gorton,	
6	Dumbleton,	
7	Chiſholme.	

Second Class.

8	Morrieſon,
9	Pechell,
10	Fleming,
11	Digby,
12	Plowden.

TAMUL.

1 NEWNHAM, Prize, Madras.
2 Hamilton, - - Madras.
3 Sanders, - - - Madras.

SHANSCRIT.

1 GOWAN, Prize.
2 Martin.

PERSIAN WRITING.

1 MORTON, 1ſt Prize.
2 GOODWIN, 2d Prize, Bombay.
3 Swinton,
4 Long, - - Madras.
5 Morrieſon,
6 Paton,
7 Wood, - - Madras.
8 Wauchope,
9 Oliver, - - Madras.
10 Turnbull,
11 Keene, - - - Madras.
12 Walker,
13 Roſs, - - - Madras.

NAGREE WRITING.

1 HUNTER, ſen. 1ſt Prize.
2 GOODWIN, 2d Prize, Bombay.
3 Martin,
4 Romer, - - Bombay.
5 Shakeſpear J. T.
6 Plowden, junior.

BENGALEE WRITING.

1 MARTIN, 1ſt Prize,
2 HUNTER, ſen. 2d Prize,
3 Morton,
4 Shakeſpear, J. T.

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Adjudged at the Public Examination in Jan. 1803.

PERSIAN LANGUAGE,

			Rs.
To Mr. R. JENKINS,	Bombay,	Medal, and	1500
Mr. T. Hamilton,	Madras,	Medal, and	1000
Mr. J. Wauchope,		Medal, and	500
Mr. E. Wood,	Madras,	Medal,	

HINDOOSTANEE LANGUAGE,

Mr. W. CHAPLIN,	Madras,	Medal, and	1500
Mr. R. Jenkins,	Bombay,	Medal, and	1000
Mr. W. B. Martin,		Medal, and	500
Mr. R. T. Goodwin,	Bombay,	Medal,	

ARABIC LANGUAGE,

Mr. R. JENKINS,	Bombay,	Medal, and	1500
Mr. E. Wood,	Madras,	Medal, and	1000
Mr. T. Hamilton,	Madras,	Medal,	

BENGALEE LANGUAGE,

Mr. W. B. MARTIN,	Medal, and	1500
Mr. J. Hunter, -	Medal, and	1000
Mr. W. Morton, -	Medal,	

SHANSCRIT LANGUAGE,

Mr. C. GOWAN, - Medal,

TAMUL LANGUAGE,

Mr. T. NEWNHAM, Madras, Medal,

WRITING.

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		Rs.
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Mr. R. T. Goodwin, Bombay,		Medal,

NAGREE CHARACTER,

Mr. J. HUNTER,	-	Medal, and 1000
Mr. R. T. Goodwin, Bombay,		Medal,

BENGALEE CHARACTER,

Mr. W. B. MARTIN,	-	Medal, and 1000
Mr. J. Hunter,	-	Medal.

MEDALS OF MERIT awarded at the quarterly Examinations in 1802, were preſented to the following Students;

Mr. J. B. ELLIOTT,	Hindooſtanee.
Mr. H. PULLER,	Perſian.
Mr. M. H. TURNBULL,	Hindooſtanee.
Mr. J. WALKER,	Hindooſtanee.
Hon'ble A. H. COLE,	Hindooſtanee.
Mr. J. ROMER,	Perſian.
Mr. R. C. Ross,	Perſian.
Mr. T. C. PLOWDEN,	Perſian.

ENGLISH COMPOSITION.

ESSAY OF FIRST TERM OF 1802.

" ON the Mahomedan Conqueſts in India; the

" Periods at which they took place in different " parts of Hindooſtan and Deccan; and the " principal circumſtances attending them."

Rs.

1. Mr. J. Sprott, - Medal, and 1000
2. Mr. J. Romer, Pombay, Medal.
3. Mr. T. Hamilton, Madras,
4. Mr. T. Newnham, Madras.

ESSAY OF SECOND TERM.

" On the Mahomedan Government in India, and " the time of its greateſt proſperity; its Inſtitutions " and Adminiſtration."

Rs.

1. Mr. T. Newnham, Madras, Medal, and 1000

ESSAY OF THIRD TERM.

" On the cuſtom of Hindoo women burning " themſelves on the deceaſe of their Huſbands."

Rs.

1. Mr. W. Chaplin, Madras, Medal, and 1000
2. Mr. T. Newnham, Madras,
3. Mr. J. Sprott,
4. Mr. R. C. Roſs, Madras,

ESSAY OF FOURTH TERM.

" On the Reſtoration of Learning in the Eaſt."

Rs.

1. Mr. R. C. Ross, Madras, Medal, and 1000
2. Mr. C. Gowan, Medal,

3. Mr. W. B. Martin,
4. Mr. J. Rowles, Bombay,
5. Mr. J. Sprott,

DEGREES OF HONOR, for high proficiency in the Oriental Languages, conferred by His Excellency the Most Noble Marquis Wellesley, Visitor of the College of Fort William, on the following Students now leaving College;

BENGAL.

Mr. W. B. Bayley; Degree of Honor in the Persian, Hindoostanee, Bengalee and Arabic Languages.

Mr. W. B. Martin; Degree of Honor in the Bengalee and Hindoostanee Languages.

FORT ST. GEORGE.

Mr. T. Hamilton; Degree of Honor in the Persian and Arabic Languages.

Mr. W. Chaplin; Degree of Honor in the Hindoostanee Language.

Mr. E. Wood; Degree of Honor in the Persian and Arabic Languages.

BOMBAY.

Mr. R. Jenkins; Degree of Honor in the Persian, Arabic and Hindoostanee Languages.

Mr. R. T. Goodwin; Degree of Honor in the Hindoostanee Language.

At the ſame time, DEGREES OF HONOR were conferred on the following Students of laſt year;

Mr. J. H. LOVETT; DEGREE OF HONOR in the Perſian, Hindooſtanee and Arabic Languages.

Mr. C. LLOYD; DEGREE OF HONOR in the Perſian, Hindooſtanee and Arabic Languages.

HONORARY REWARD of BOOKS adjudged to the following Students now leaving College, proficients in the Greek and Latin Claſſics, or in modern Languages.

CLASSICS.

Mr. W. B. BAYLEY,	
Mr. W. B. MARTIN,	
Mr. S. BOURCHIER,	Bombay.
Mr. R. JENKINS,	Bombay.
Mr. J. J. SPARROW,	Bombay.
Mr. T. HAMILTON,	Madras.
Mr. E. WOOD,	Madras.
Mr. R. C. ROSS,	Madras.
Mr. W. CHAPLIN,	Madras.

FRENCH LANGUAGE.

Mr. R. C. ROSS,	Madras.
Mr. W. CHAPLIN,	Madras.
Mr. T. NEWNHAM,	Madras.
Mr. J. ROMER,	Bombay.
Mr. E. WOOD,	Madras.

STUDENTS now leaving College to enter on the Public Service, claſſed in the order of general proficiency.

PRESIDENCY OF BENGAL.

1. Mr. W. B. BAYLEY; DEGREE OF HONOR in four Languages; viz. the PERSIAN, HINDOOSTANEE, BENGALEE and ARABIC.
HELD public Diſputation laſt year in the Hindooſtanee and Bengalee Languages.
THESIS in the Hindooſtanee Language publiſhed laſt year.
ENGLISH Eſſay publiſhed laſt year.
HONORARY Reward in Claſſics, Greek and Latin.

2. Mr. W. B. MARTIN; DEGREE OF HONOR in two Languages; viz. the BENGALEE and HINDOOSTANEE.
SECOND in the Shanſcrit Language; and ſixteenth in the Perſian.
HELD two public Diſputations in the Bengalee Language.
THESIS in the Bengalee Language publiſhed.
PRIZE in Bengalee Writing this year. Third in Nagree Writing.
PRIZE Eſſay laſt year. Other Eſſays publiſhed.
HONORARY Reward in Claſſics Greek and Latin.

3. Mr H. DUMBLETON, FOURTH in the ARABIC Language; ſixth in Bengalee, ſeventh in Hindooſtanee, and eighth in Perſian.
FIRST Prize in Perſian Writing laſt year.

4. Mr. J. HUNTER, SECOND in the BENGALEE Language; ninth in Hindooſtanee, and twenty-firſt in the Perſian.

FIRST Prize in Nagree Writing, and ſecond Prize in Bengalee Writing.
HELD a public Diſputation in Bengalee this year.

5. Mr. W. MORTON, THIRD in the BENGALEE Language; and in the third Claſs Perſian.
FIRST Prize in Perſian Writing this year; firſt Prize in Nagree Writing laſt year; and third in Bengalee Writing.
HELD Bengalee Diſputation this year.

6. Mr. C. CHISHOLME, SIXTEENTH in the HINDOOSTANEE Language; and ſeventh in the Bengalee.

---

7. Mr. D. MORRISON, In ſecond Claſs Hindooſtanee, in third Claſs Perſian, and in ſecond Claſs Bengalee.
FIFTH in Perſian Writing.

8. Mr. P. W. PEACHELL, In ſecond Claſs Perſian, in third Claſs Hindooſtanee, and in ſecond Claſs Bengalee.

9. Mr. W. PATON, In ſecond Claſs Perſian, in third Claſs Hindooſtanee, and in firſt Claſs Bengalee.
SIXTH in Perſian Writing.

---

10. Mr. R. C. PLOWDEN, In third Claſs Perſian, in third Claſs Arabic, and in ſecond Claſs Bengalee.

11. Mr. W. M. FLEMING, In fourth Claſs Perſian, and in ſecond Claſs Bengalee.

PRESIDENCY OF FORT ST. GEORGE.

1. Mr. T. HAMILTON, DEGREE OF HONOR in two Languages viz. the PERSIAN and ARABIC.
SECOND in the Tamul Language, and eleventh in the Hindooſtanee.
HELD Diſputation in the Perſian Language this year.
PRIZE Eſſay laſt year.
HONORARY Reward in Claſſics, Greek and Latin.

2. Mr. W. CHAPLIN, DEGREE OF HONOR in the HINDOOSTANEE Language.
FIFTH in Perſian, and tenth in Arabic.
HELD a Diſputation in the Hindooſtanee Language this year.
PRIZE Eſſay this year.
HONORARY Reward in Latin Claſſics.
HONORARY Reward in the French Language.

3. Mr. E. WOOD, DEGREE OF HONOR in two Languages; viz. the PERSIAN and ARABIC.
EIGHTH in the Hindooſtanee Language.
SEVENTH in Perſian Writing.
DECLAMATION in Arabic this year.
PRIZE Eſſay laſt year.
HONORARY Reward in Latin Claſſics.
HONORARY Reward in the French Language.

4. Mr. R. C. ROSS, SIXTH in the HINDOOSTANEE Language; twelfth in Perſian, and eleventh in Arabic.
HELD a Diſputation in the Hindooſtanee Language this year.

PRIZE Eſſay this year.
HONORARY Reward in Latin Claſſics.
HONORARY Reward in the French Language.

5. Mr. T. NEWNHAM, FIRST in the TAMUL Language, thirteenth in Hindooſtanee, and nineteenth in Perſian.
PRIZE Eſſay this year. Eſſay publiſhed laſt year.
HONORARY Reward in the French Language.

---

6. Mr. J. LONG, IN ſecond Claſs Arabic, and in third Claſs Perſian.
FOURTH in Perſian Writing.

---

7. Mr. C. HIGGINSON, IN fourth Claſs Hindoſtanee.

PRESIDENCY OF BOMBAY.

1. Mr. R. JENKINS, DEGREE OF HONOR in three Languages; viz the PERSIAN, HINDOOSTANEE, and ARABIC.
HELD Diſputation in the Perſian Language this year.
DECLAMATION in Arabic this year.
HONORARY Reward in Claſſics Greek and Latin.

2. Mr. T. GOODWIN, DEGREE OF HONOR in the HINDOOSTANEE Language.
FIFTH in the ARABIC Language; and ſeventh in Perſian.
HELD Hindooſtanee Diſputation this year.
OBTAINED ſecond Prize in Perſian Writing, and ſecond Prize in Nagree Writing.

3. Mr. J. ROMER, FIFTH in the HINDOOSTANEE Language; thirteenth in Perſian, and fourteenth in Arabic.

FOURTH in Nagree Writing.
PRIZE Eſſay this year.
HONORARY Reward in the French Language.

4. Mr. S. BOURCHIER, FOURTEENTH in the HINDOOSTANEE Language; fifteenth in Perſian, and twelfth in Arabic.
HONORARY Reward in Claſſics Greek and Latin.

---

5. Mr. J. J. SPARROW, IN ſecond Claſs Perſian, and in third Claſs Hindooſtanee.
HONORARY Reward in Claſſics Greek and Latin.

6. Mr. H. AGAR, IN ſecond Claſs Hindooſtanee, and in third Claſs Perſian.

7. Mr. J. MORISON, IN third Claſs Hindooſtanee, and in fourth Claſs Perſian.

8. Mr. J. CRAIGIE, IN third Claſs Perſian.

9. Mr. G. SMITH, IN fourth Claſs Hindooſtanee.

10. Mr. W. STEADMAN, IN fourth Claſs Perſian.

REPORT OF THE PUBLIC EXAMINATION, IN JULY 1803.

PERSIAN.

FIRST CLASS.

1 SWINTON,
2 Oliver,
3 Wauchope,
4 Keene,

SECOND CLASS.

5 Perry,

6 Ewer,
7 Romer,
8 Puller.

THIRD CLASS.

9 Sanders,
10 Walker,
11 Rowles,
12 Money,

FOURTH CLASS.

13 Impey ſenior.
14 Luſhington,
15 Tod, ſenior.
16 Curtis,
17 Watſon,
18 Peter,
19 Plowden.

FIFTH CLASS.

20 Spottiſwoode,
21 Fraſer,
22 Lawrence,
23 D. Scott,
24 Tod, junior,
25 Digby.

Cole, and Mainwaring, } Abſent from th mination.

ARABIC.

FIRST CLASS.

1 OLIVER,

2 Wauchope,
3 Keene,
4 Perry,

SECOND CLASS

5 Swinton,
6 Fraſer,
7 Sanders,
8 Peter,

THIRD CLASS.

9 Plowden,
10 Rowles,

HINDOOSTANEE.

FIRST CLASS.

1 ROMER,
2 Walker,
3 Swinton,
4 Gowan,

SECOND CLASS.

5 Scott, T. C.
6 Plowden,
7 Turnbull,
8 Littledale,
9 Shakeſpear,

THIRD CLASS.

10 Robinſon,
11 Impey, ſenior.
12 Spottiſwoode,
13 Tod, ſenior,
14 Alexander,

FOURTH CLASS.

15 Bird,
16 Trower,
17 Gardner, Honorable E.
18 Liell,
19 Marjoribanks,
20 Gardiner,
21 Moore,

NOT CLASSED.

Barnett,
Carey.

Elliott, and Martin. } Abſent from examination.

BENGALEE,

FIRST CLASS.

1 GORTON,
2 Impey, ſenior,
3 Tod, ſenior,
4 Impey, junior,

SECOND CLASS.

5 Sprot,
6 Tod, junior,
7 Liell,
8 Digby.

Barwell, and Hayes. } Abſent from examination,

At the Quarterly Examination in April 1803, MEDALS of MERIT were awarded to

Mr. W. FRASER,	Arabic.
Mr. W. SANDERS,	Perſian.
Mr. T. C. SCOTT,	Hindooſtanee.
Mr. H. ALEXANDER,	Hindooſtanee.
Mr. W. H. ROBINSON,	Hindooſtanee.
Mr. S. BIRD,	Hindooſtanee,

At the Public Examination in July 1803, MEDALS of MERIT were awarded to

Mr. G. SWINTON,	Perſian, Hindooſtanee and Arabic.
Mr. H. IMPEY,	Bengalee.
Mr. A. B. TOD,	Bengalee.

ESSAY OF FIRST TERM OF 1803.

On the Utility of the Perſian Language in India.

Mr. JOHN WAUCHOPE,	Firſt Prize.
Mr. BYROM ROWLES,	Second Prize.
Mr. THOMAS PERRY,	Third Prize,

STUDENTS ADMITTED INTO COLLEGE In July, Auguſt, and September, 1803.

Meſſrs. WILLIAM LOWTHER,
ALGERNON REVELY,
EDWARD PARRY,
GEORGE SAUNDERS,
HUGH GEORGE CHRISTIAN,
RICHARD WALPOLE,

ALEXANDER MACKENZIE,
CHARLES GRANT MACKENZIE,
CHARLES CHAPMAN,
THOMAS PAKENHAM,
HUGH HOPE,
WILLIAM BECKFORD GORDON,
HENRY ALLEN WILLIAMS,
GEORGE JOHN SIDDONS,
WILLIAM WILBERFORCE BIRD,
MORDAUNT RICKETTS,
WILLIAM LOCH,
WILLIAM CRACROFT,
HENRY NEWNHAM,
WILLIAM HENRY TIPPET,
CHARLES ROBERT LINDSAY, HON.
ARCHIBALD CAMPBELL,
PHILIP MONCKTON,

WORKS in the ORIENTAL LANGUAGES and LITERATURE, printed in the COLLEGE OF FORT WILLIAM, or publiſhed by its learned Members, ſince the commencement of the Inſtitution.

FOLIO.

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56. BARUH MASA; or the Seaſons; an original Poem in the Hindooſtanee, 4to.

57. THE KHANI ULWAN; or Hindooſtanee Cookery.

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THESIS

PRONOUNCED AT THE DISPUTATION IN

THE PERSIAN LANGUAGE

ON THE 29 MARCH 1803.

BY

MR. R. JENKINS.

اهل هند در حکومت انگریز به نسبت
حکومت حکام سابق در مهد امنیت و
آسودگی و محل عیش و کامرانی مرفه الحال اند

آیا در این محفل متنفسی باشد که به ثبوت این دعوی
معترف و بصدق این قضیه معتقد نیست حقا که
اساسش محض بر راستی است و پسندیده عقل
نکته بین و بنایش صرف بر درستی است
و برگزیده خرد صواب آگین
قومیکه در علم و هنر یگانهٔ جهان و در شجاعت
و مزوت یکتای زمان باشد چه عجب که بقوانین
سلطنت و کشورکشای و تدابیر مملکت و فرمان

روائی اولی والیق باشد از دیگران
پس اگر عمل انگریز که بنصفت وعدالت مشتمل
و باصول دین متین مستقل است از برای رفاه
وفلاح خلایق مفید وموثر تر باشد از حکومتیکه
مبتنی بر جهالت وسفاهت ومحتوی بر جور
وتعدیت است عجب نیست
اگر چه دعوی من بدیهی ومستغنی از برهان است اما
جهت ازدیاد توضیح واکتساب تصدیق آن تفصیل
فواید چند که اهالی هندرا در حکومت انگریز خاصة
حاصل است درین مقام مناسب دانسته تبشر
بخش میگردد

تواریخ هنود بر این قدر افسانها و قصص
خالف قیاس مشتمل است که سرگذشت واقعی
ازان امتیاز نموده انتخاب کردن مشکل بلکه
متعذر است امّا آنچه بهر یک معلوم و هر جا مشهور
است اینکه همواره از محاربات ومقاتلات همدگر

اضلاع و اقطاع ملک خراب و ویران گردیده
رعایا و برایا جلاوطن میشدند و انشراح خاطر
و ارتیاح باطن خلایق قاطبة دران هنگام مفقود
بلکه نابود بود و ازان ظلم و تعدیهای اهل اسلام
که در امور دینی و دنیاوی من ابتدای یورش
تا هنگام تقرر سلطنت شان از قتل عام و غارت
و تاراج و تخریب معابد بر رعایای هندوستان
گذشت چه تقریر کنم که قابل بیان نیست و کر
فرموده آید در اینکه عدم قبول شهادت غیر اسلام
بر ضرر مسلمانان بغیر جواز عکس آن که موافق شرع
محمدیست چه قدر موجب ظلم و ایذا برا حوال هنود
بیچارگان بود

وای بر احوال رعایا که با این همه ظلم اصلا پناه
و حمایت از طرف والیان در ماده دفع اذیت
مخالفان بیرونی هم نیافته و غربا بیچارگان که بخوف
جان و مال خود صحرا و بیابان را ماءمن قرار داده

از خانه‌ها فرار میشدند

و لایل عدم امنیت زمان سلف اگرچه لا یعدّی
و لا تحصّی است اما نظر بر مقوله بزرگان مشتی
نمونه از خروارے بر این چند مقدمات مذکور
الصدر اکتفا نمود و چون از ذکر قبایح اعمال یعنی
تعدیات حکام پیشین این دیار که در رویت
شبیه ظلمت دیجور و در دایقه نظیر آب شور
توان گفت خاطر را کدورتی و مذاق طبع را
تلخ کامی روی داد میخواهم که جهت تبدیل ذایقه
و استحصال نور شطری از آئین حسنه و قوانین
حمیدهٔ حکومت انگریز که بلا تشبیه اطلاق نور و
آبحیوات بر وکرده اند تقریر کنم اگرچه نظر
برین ترجیح ذاتی ذکرا نیز تقدیم این مناسب بود
اما نمیخواستم که در پس از صفا باشد و عسل پیش
از حنظل چشم عالم بطلوع این آفتاب جهان افروز
نصفت منور باد که چه سان بعد ازاله ظلمت

بدعت برفلک حکومت وفرمانروائی درخشان است
اعنی آنجاکه پرتو شمسه علم ظفر پرچم انگریز برپاست
تیرگی ابر مظالم جفا یکقلم درعدم وخفا است
وضیاء خورشید دادگستری وعالم پروری درتابش
وجلوه گری وظل فیوضاتش برمفارق اقاصی و
ادانی مبسوط و وضیع و شریف اهالی هند
از خطرات آفات یورشهای اعدای بیرونی
در پناه دولت روزافزون مامون ومعنی عدل
حقیقی که مرکز دایره است ومیزان عدل دردست
اعتدال ماندن خاصة فی الحال صادق اختلاف
ملت موجب اختلال عدل نشده در باب دین
وملل کافة برا یا اصلاً وقطعاً مواخذه نرفته ومنتسبان
دین عیسوی هرگز در پی استخفاف وتوهین دین
وعقاید احدمن الناس نگشته
ومساجد ومعابدکه تخریب و هدم آن در دین قویم
عیسوی مذموم محض است همچنان در رونق و هرگز

بشه وکسب کسے مزاحمت نیاوردہ و ہموارہ
رفیہ خواطر رعایا کوشیدہ ہمت عالی ہمت
ن مصروف داشتہ اند کہ تذبیہ ظالم بوجہ احسن شود
ی آدم از آسیب ظالمان مامون ومصون باشند
ر بنظر ظاہر بینان ظاہرا رنج کسے از غربا در آید
ں قبیل رنجیدگی بیمار خواہد بود کہ از فصاد می
ابد در باب زراعت و دیگر حرفہ کہ موجب
معیشت شان باشد ترغیب وتحریص بعمل
اورده تا خلایق باسودگی وکامرانی منشرح البال
ومرفہ الحال مانده لیل ونہار دعاگوی دولت
ہمایون باشند
و بہ بینید حملونہ در زمان سابق بسبب کثرت
ہرج ومرج ممالک کہ موجب ویرانی ملک واضطرار
خاطر عامہ خلایق است مردم از تحصیل علم و ہنر
مقصر می بودند
الحال درحکومت انگریز ترقی فضل وکمال بمرتبہ

رسید که شاید بخیال باشندگان این دیار نرسیده
بود و هریکی از اهالی هند موجب علم و هنر خود معزز
و سرفراز اند

و بنازم لطف و فیاضی والی عصر را که بنای این مدرسهٔ
عالیه چقدر باعث ترغیب و تزاید هر گونه علوم
گردید و در باب فوایدش هر چه تقریر کنم
تحصیل حاصل است

اهالی هند آینده از تاثیر فایده اش شکرگذار
بانی این بناخواهند شد

بهرکیف چون ما را در تعریف و توصیف این
حکومت کوشیدن آفتاب بعالمیان نمودن است
بنا علیه جهت اثبات دعوی صادق خود بهمین
یک دلیل بسنده نمودم

که آبادی و معموری این دیار از ابتدای حکومت
انگریز الی الان که هنوز آغاز بهار دولت است
روز بروز در ترقی و ازدیاد باین درجه رسید

قوت شهرت آفتاب نیانامی و ادلری از قاف
ف رسید
ارباب نطق بموجب این قضیه که هر جا شمس
ح شود هر اینه نهار موجود شود هویدا است که
ح کامرانی و آسودگی در پرتو نیر اعظم امنیت
ت و در باب ثبوت امنیت هیچ دلیلی قوی تر از
بادی ملک وکثرت خلایق نخواهد بود و آن بطور
عایشه فی زماننا حاصل

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION.—" The natives of India under " the British Government, enjoy a greater degree " of tranquillity, security and happiness, than " under any former Government."

THE grounds, upon which my proposition is founded, are of a most conspicuous, and, at the same time, of a most interesting nature.

THEY lead to a point, in which, both as men and as Britons, our warmest feelings are concerned; and of which the eſtabliſhment, while it reflects the highest honor on the British name, must excite in our hearts a mingled emotion of delight and exultation.

IF wisdom and experience be requisite to the formation of salutary laws; and if virtue and humanity

humanity be essential to their due administration; what is there surprizing in this position, that a nation, of all others the most civilized and enlightened, must equally excel in the art of Government?

Can it, I say, excite astonishment, that the British Government, formed on natural freedom, and maintained by the soundest and purest principles of Christianity, should be more conducive to the happiness of its subjects, than those Governments, which were founded on error, and supported by tyranny and oppression?

Little as the truth of my proposition requires confirmation, it is, however, my duty, on the present occasion, to adduce a few arguments, which may serve to establish the points, in which the natives of India, enjoy, more particularly, the benefits of our excellent Government.

The histories of the Hindoos are so involved in obscurity, and clouded by fiction, that from them

them little authentic matter can be deduced. It appears, however, that their states, in the earliest ages, were continually torn and harassed by civil wars, which frequently caused the devastation of whole districts, and the desertion of their numerous inhabitants.

Of the persecutions and cruelties, which they underwent, during the successive invasions of the Moosulmans, it were needless to attempt a relation. Let us only picture to ourselves the persecuted Hindoo; his wife and children torn from him, by the ruffian hand of a barbarous invader; his temples pillaged and polluted; his sacred religion profaned; and, to close the scene, let us imagine the wretched sufferer forced to defile his hallowed altars with his own blood, "Sanguine fœdantem quos ipse sacraverat ignes."

Such were the miseries, such the sufferings of those unfortunate victims of fanaticism and fury.

In the more advanced period of the Mohummedan

medan power, the rulers, it is true, considerably relaxed from the dreadful persecutions, which marked their introduction into India. But so intimately blended are the Moosulman laws, with the principles of their religion, that it were vain to expect in them, that mildness and impartiality, which might reconcile the feelings, and promote the happiness and tranquillity of a conquered people.

THUS, for instance, I may mention the law, by which the evidence of a Hindoo, to the prejudice of a Moosulman, was rendered inadmissible.

BUT this was not all. Not only suffering under the injustice and cruelty of their rulers, the Hindoos were left open to the incursions, and depredations of foreign plunderers. Compelled, for the preservation of their lives and property, to seek for that protection, in the woods and forests, which, their own fertile plains could not afford; where, alas! was their security, in what consisted their tranquillity, in what their happiness?

But we dwell too long on the darker ſhades; let us turn our eyes to where the proſpect brightens.

It is where we see the flag of Britain displayed; the clouds of oppreſſion and tyranny diſperſed; and the ſun of juſtice ſhining forth in all his glory.

His chearing beams re-animate their broken ſpirits; and they view, with gratitude and admiration, the genial effects of the Britiſh Government.

Under it's protection, they no longer dread the hoſtilities of daring invaders, nor the oppreſſions of tyrannical rulers.

The diſtinctions of religion, rank and power do not operate to the ſubverſion of juſtice, who now balances her ſcales in equal hand.

They no longer complain of perſecution, and the

the destruction of their sacred temples; the mild and tolerant spirit of the Christian faith breathes no such doctrine.

They are encouraged in the pursuits of agriculture, and of the useful arts; and, in full possession of that security, so essential to their progress and improvement, they enjoy a degree of tranquillity and happiness, little known in former times, and, which nothing, but a just and impartial administration could secure to them.

The advancement of learning and civilization, under the countenance and support of the British government, has surpassed even the most sanguine hopes; and the natives of India will ever have cause to bless the period, when, under the auspices of the illustrious founder of the College of Fort William, the pursuit and cultivation of Asiatic Literature, have been so liberally patronized.

On the great advantages of such an institution, I need not here expatiate; they are self-evident.

Suffice

Suffice it to say, that nothing could ever have been planned so conducive to the security and happiness of the inhabitants of Britiſh India.

As a conclusive argument, I ſhall only add, that the immense increase of the population and revenues, which, at the present period, far exceed any former calculation, is, of itself an incontestible proof of the truth of my proposition.

DECLAMATION

IN THE ARABIC LANGUAGE.

BY

MR. R. JENKINS.

الله اكبر

لمّا حَضَرْتُ مَحْفِلَ الافاضلِ والاكابرِ للتقريرِ والتكلّمِ بالْسنةِ ليس لي فيها من المهارت الا يَسِيرٌ عَلَي انّهم ظَنّوا في بادي النظرِ وَحسِبُوا في اول الفكر اَنْ ليس فيها من الفوائد الاّ قليلةٌ مع اَنّ في تحصيلها صعوبةً جليلةً قد لَحِقني رُعْبٌ مَنَعَنِيْ عن البيانِ وخوفٌ وَزَعَنِي عن الاظهار بما في الجنانِ لكنّي اذا نظرتُ الي الطافهم واعتمدتُ

علي انصافهم ورأيتُ انّ الشرفَ الذي
لاَجْلِهِ تَيَسَّرَلي حضورهذا المجمع الكثير
البركات وحصلت لِيَ الاجازتُ لانصاحِ
مافي قلبي انما هو بتوسّط هٰذه اللغاتِ
فاستظهرتُ واخرجتُ الرعبَ والخوفَ
عن الفُوادِ فاقولُ في فوايدها مقدماتٍ
راجيًا ان تكون مسموعةً لهولاء الامجاد
لكن لما وجدت لسان العرب افضل
الالسنة المتداولة المروجة في هذه الديار
فاخترتُ من بينها ابرازَ فضيلته وشرافته
علي الالسنة الاُخرِ ليكون تبصرةً لاولي
الابصار فاعلموا ان اشرف الالسنه وافضلها

وأعود اللغات وانفعها ليست الا العربية
وللقوم اليها في هذا الاوان حاجة
شديدة جليلة اما الشرافة والفضيلة
فلوجوه منها انه لسان قديم واحد من
الالسنة السابقة التي شاعت اولا في
الاقاليم ومنها انه واقع في الدرجة العليا
من الفصاحة بحيث لا يسع وصفها العبارة
بل خارج عن الطاقة والوسع انما يحكم بها
سلامة الطبع ومنها افادته كسرة المعاني
مع وجازة الالفاظ كما يعدل بهذا القول
المتعارف خير الكلام ما قل ودل هذا الذي
قرع اسماعكم مزية له يقبلها الخواص

والعوام فالآن اصغوا الآذانَ الي استماع
فضيلةٍ مختصّةٍ بقوم كما يقول المسلمون
من بين الاقوام قد نزل بهذه اللغة الفرقان
العظيم وتكلّم بها الرسولُ الكريمُ اَمَاسَمِعْتُم
ايها الحُضّارُ قولاً حَسَنَ النظام كلام الملوك
ملوك الكلام وقد خَطَر ببالي نكتةٌ اخري
دقيقة ولطيفةٌ انيقةٌ ماهي الامن مُلهَماتِ
الغيب لاشك فيه ولاريب هي انّ الفارسيّةَ
والهنديّةَ المختلطة بالْسِنَةٍ متي ما لم
يختلطهما هذا اللسان لم تُفِيْدا كما لَ الا
لتذاذِ والنشاطِ للاَسْماعِ والآذانِ فَمَثَلُه مع
هذه الالْسنةِ كمَثَلِ المِلْح في الاطعمةِ ولا

عكس فانه لا يحتاج اليهما بل يفسد باختلا
طهما ومن له طبع سليم واستنباط قويم
يستنبط من هذه النكتة العلية نوعا من
الاحتياج الي العربيّة ومن وجوه الحاجة
اليها انّا اذا تاملنا في باب التعلّم والتعليم
وامعنّا النظر في الافهام والتفهيم وجدنا ان
الاصول الصرفيّة والقوانين النحويّة في
الفارسيّة والهنديّة المختلطه باسرها
مستنبطة من ضوابط العربية فهي كلّها ماخو
ذة من الالفاظ المتداولة بين اهل تصريف
العربيّة والنحاة الثقات وظاهر علي كلّ
من يتكلم بالفارسيّة او الهنديّة المختلطة

او يتعلّم الكتبَ التّي صُنّفَتْ فيهما ان لهذا
اللسان في الاختلاط معهما نسبة التثليث
بل التنصيف اليهما فاذا لم تكن لاحد
قدرة علي فهم العربية وكُتُبِها كيف يقدر
علي ادراكهما و تعلّم كُتُبِهما هذا الذي
ذُكِرَ من الاحتياج الي العربيّة لعامّة الانسانِ
و حاجةُ الخاصّةِ اشدُّ من احتياجهم
فلا بُدَّ لنا من بيان هذا الشان فاعلموا
اَنَّ انتظام امور الخلائق واجب علي
الحكام الذين اصطفاهم الله لرفاهِ عبادِهِ
من بين الاَنامِ ولا يتاتّي ذلك الا بتعلّم
الالسنة المتداولة كَي يُمَهَّدَ بساط النَصْفَةِ

والعدالةِ وهي متوقفةٌ اشدّ التوقف علي
الخوضِ في شرعِ اهلِ الاسلام ولم يُوجد
في فقههم واصولهم وعيزهما مما يحتاج
اليه الحكام كتاب يكون حاويا للمسايل
الاصليّةِ والفرعيّةِ الافي الالفاظِ والعباراتِ
العربية فثبتَ باكمل الوجوه واظهر الطُّرُق
ما ادَّ عَيْنا من الدَّعْوَيَيْنِ وتلخّص مِمّا
ذكرنا انّ تحصيلَ العربيّةِ مرجّحٌ مُفيدٌ
محتاج اليه بالنسبة الي ذَيْنِكَ اللِّسانين
هذا الذي الْهَمَني رَبّي بالنطق بحضرة
العلماءِ وذالكَ فضلُ اللّه يُوتيه من يشاءِ

TRANSLATION

OF THE FOREGOING

DECLAMATION

IN THE ARABIC LANGUAGE.

Indis quin, Auguſte, tuo dat colla triumpho,
Et domus INTACTÆ te tremit ARABIÆ.

PROPERTIUS.

AS an humble proficient in a language, of which the utility has hitherto been deemed ſcarcely equivalent to the difficulty of its acquirement, it is with extreme diffidence, that I ſubmit my firſt eſſay to the indulgence of this learned aſſembly.

THE circumſtances, under which it appears, will, I truſt, beſpeak their candour and liberality.

UNDER this impreſſion, and, in ſome meaſure encouraged by the conſideration, that, except through the medium of this language, I ſhould not now be permitted to lay my ſentiments before them; I preſume to requeſt their attention to a few

few remarks, which have naturally occurred to me on such an occasion.

THAT the study of the Arabic language has been so little cultivated by us, may be attributed to the idea, already mentioned, of the little profit to be derived from such a pursuit. To remove this idea, which, as I shall endeavour to shew, has no real foundation, is my present object.

WITH a view to this end I shall premise, that, independently of many points, in which its utility is conspicuous, the Arabic is, on several accounts, entitled to a decided pre-eminence over the other languages of Asia.

THAT it "is undoubtedly one of the most ancient "languages in the world, and arose soon after, if "not at, the confusion of Babel," appears to be sufficiently confirmed. Nay, the Arabians go so far as to say, that it was the language of our first parents; and there are actually extant to this day several

several Arabic poems, which are attributed to the father of mankind.

In purity and elegance, in sublimity and energy of expression, it is a language calculated to convey to the mind the moſt lively and affecting images.

With all these excellences, it is remarkable for a conciseness and brevity of diction, rarely to be met with in any other idiom; at the same time it *is* "so copious, that they say, no man, without inspi-"ration, can be perfectly master of it to its utmoſt "extent."

Thus far I have treated it in a general point of view.

Among the Moosulmans, however, its superiority rests on grounds, of a more important and particular nature.

In this language they believe, that Mohummud received from above, the principles and doctrines of their religion, contained in the Qoran.

This is the language of the country, which gave birth to their prophet, and the native tongue of their prophet himself.

I must further remark, that in the Persian and Hindoostanee languages, it is impossible, even for those who have the greatest power over them, to express their sentiments, either with elegance or propriety, without the introduction of many Arabic words.

The Arabic language, on the contrary, by a mixture with either of those idioms, would lose that beauty and energy, by which it is so eminently characterized.

By what has been said, its claim to superiority has, I trust, been sufficiently established. I shall now

now advert to a few arguments on the subject of its utility.

THE Persian and Hindoostanee languages are indebted to the Arabic for all the technical terms of science, and even, of grammar; which have been entirely borrowed from those in use among Arabian philosophers and grammarians.

IN Persian and Hindoostanee compositions on every subject, it will be found, that the number of Arabic words bears a third, if not an equal, proportion to the pure words of either of those languages.

IT is, therefore, evident, that a thorough acquaintance with the two most generally useful languages of India, is intimately connected with a knowledge of the Arabic. In this view, we may pronounce it to be of considerable utility. It remains, however, to shew, that there is another point, in which it is of still greater importance.

As the mild and benevolent spirit of the British constitution and government, has preserved to its Indian subjects their ancient laws, the necessity of a strict research into the Mohummedan codes is sufficiently obvious.

And, since all documents, relative to the Mohummedan religion, laws and institutions, are to be found in the Arabic language alone; we may infer, that it is a pursuit of the greatest utility and importance, towards the permanency of our power in India.

DECLAMATION

IN THE ARABIC LANGUAGE

BY

Mr. E. WOOD.

أَمَّا بَعْدُ فَقَدْ خَالَجَ قَلْبِي أَنْ أَذْكُرَ لَبْذًا
مِنْ فَضَائِلِ لِسَانِ الْعَرَبِ وَأَشْرَحَ طَائِفَةً
مِنْ مَحَاسِنِ عِلْمِ الْآدَابِ فِي هٰذَا الْمَجْلِسِ
الَّذِي حَضَرَهُ الْعُلَمَاءُ الْعِظَامُ وَاجْتَمَعَ
فِيهِ الْفُضَلَاءُ الْكِرَامُ الَّذِينَ تَبْقَى رِيَاضُ
الْعُلُومِ بِبَقَائِهِمْ نَاضِرَةً وَعُيُونُ الطُّلَّابِ
إِلَى مَنَاظِرِهِمْ نَاظِرَةً لٰكِنْ لَمَّا رَأَيْتُ
أَحْوَالَ مَنْ تَقَدَّمَنِي زَمَانًا يَسِيرًا فَجَمٌّ
غَفِيرٌ مِنْهُمُ امْتَنَعُوا عَنْ تَحْصِيلِهِ لِظَنِّهِمْ

إِيَّاهُ عَسِيراً وَقَلِيلٌ مِنْهُمْ قَصَدُوا تَعَلُّمَهُ فَلَمْ
يَجِدُوا اِلَيْهِ سَبِيلاً وَنَبْذٌ مِنْهُمْ تَرَدَّدُوا فِي
مَيْدَانِ طَلَبِهِ فَمَا حَصَّلُوا اِلَّا قَلِيلاً فَعَاقَنِي
قِلَّةُ اسْتِطَاعَتِي وَمَنَعَنِي مُنْقَصَةُ بِضَاعَتِي
عَنْ هٰذَا الْاَمْرِ الْاَخَرِ فَصِرْتُ اُقَدِّمُ رِجْلاً
وَاُؤَخِّرُ اُخْرَى فَبَيْنَمَا كُنْتُ فِي هٰذَا الشَّانِ
حَيْرَانَ فَاِذْ نَادَانِي هَاتِفٌ مِنْ عِنْدِ
الرَّحْمٰنِ اَنَّ مَطْلَبَكَ حَقٌّ بِلَا مِرْيَةٍ وَصِدْقٌ
بِغَيْرِ فِرْيَةٍ وَقَدِ اكْتَحَلْتَ الْاٰنَ بِالْمَنْظَرِ
الْبَهِيِّ وَاسْتَنَارَتْ عَيْنَاكَ بِرُؤْيَةِ الْوَجْهِ
السَّنِيِّ اَعْنِي الْاَمِيرَ الْجَلِيلَ الشَّانِ الْجَلِيَّ
الْبُرْهَانِ عَضُدَ الدَّوْلَةِ الْبَاهِرَةِ رُكْنَ

السلطنة القاهرة صاحب السيف والقلم
منبع الجود والكرم لا زالت اركان دولته
مشيدة بالدوام وقوائم رياسته مؤسسة
بحسن الانتظام الذي تزايدت من
ترتيبه العلوم والعلماء ووالله هذا فضل
الله يؤتيه من يشاء ومن جملة مكارمه
العلى بناء هذه المدرسة العلية التي
اخضرت من بركاتها مزرعة العلوم
العقلية والنقلية وطار طير الشوق في
هوا اجتناء حبوب فوائدها ورغبت
الطباع الى تحصيل العلوم لظهور منافعها
فوجب الشكر على كل منكم اما سمعت

مَنْ شَكَرَ ثُمَّ لَأَزِيدَنَّكُمْ فَلَمْ يَبْقَ
لَبِ اسْتِنْكَافٌ عَمَّا أَرَدْتَ وَعُذْرٌ فِيمَا
لَمْ تُبْتَ فَهَاتِ بِمَا عِنْدَكَ مِنْ قَلِيلٍ وَكَثِيرٍ
نَّ اللَّهَ مُيَسِّرٌ لِكُلِّ عَسِيرٍ فَاسْتَعَنْتُ بِفَضْلِ
الرَّبِّ الْمَعْبُودِ وَهَا أَنَا أَشْرَعُ فِي الْمَقْصُودِ
اعْلَمُوا أَنَّ اللِّسَانَ الْعَرَبِيَّ لَهُ مَحَاسِنُ
كَثِيرَةٌ وَلِلنَّاسِ فِي زَمَانِنَا هٰذَا إِلَيْهِ حَاجَةٌ
غَزِيرَةٌ أَمَّا الْمَحَاسِنُ فَمِنْهَا أَنَّ لِأَلْفَاظِهِ
خِفَّةً بِحَدٍّ لَا يُحَسُّ ثِقَلٌ عِنْدَ التَّكَلُّمِ بِهَا
أَحَدٌ وَلَهُ سَلَاسَةٌ وَمَتَانَةٌ قَدْ خَلَتْ عَنْهَا
إِلَّا لُسْنَةُ وَإِنَّهُ كَثِيرُ الْمَعْنَى قَلِيلُ الْحُرُوفِ
مِمَّا لَا يَخْفَى عَلَى ذَوِي النُّهْيَةِ وَأَمَّا

بَيَانُ فَصَاحَتِهِ وَبَلَاغَتِهِ فَخَارِجٌ عَنْ حَدِّ
الْحَصْرِ وَالْاِحْصَاءِ لَا يُدْرِكُ كُنْهَهُمَا اِلَّا
الْفُحُوْلُ مِنَ الْعُلَمَاءِ وَالْكُتُبُ الَّتِي
احْتَوَتْ عُلُوْمًا مُفِيْدَةً فِي هٰذَا الزَّمَانِ
اَكْثَرُهَا لَمْ يُوْجَدْ اِلَّا فِيْ هٰذَا اللِّسَانِ وَمِنَ
الْعُلُوْمِ الْمُخْتَصَّةِ بِهِ عِلْمَانِ الصَّرْفُ وَالنَّحْوُ
وَاَنَّهُمَا قَدْ وَقَعَا فِيْ غَايَةِ الْاِنْضِبَاطِ
وَالْاِنْتِظَامِ وَاَمَّا الْاِحْتِيَاجُ اِلَيْهِ فَاِنَّ الْكُتُبَ
الْفَارِسِيَّةَ مَشْحُوْنَةٌ بِهٰذَا لِلِّسَانِ مُفْرَدًا
وَمُرَكَّبًا فَلَا يَتَيَسَّرُ تَعَلُّمُهَا وَتَفَهُّمُهَا كَمَا يَنْبَغِيْ
اِلَّا لِمَنْ مَهَرَ فِي اللِّسَانِ الْعَرَبِيِّ وَالْعُلُوْمِ
الْاَدَبِيَّةِ وَاِنَّ اللِّسَانَ الْهِنْدِيَّ الَّذِيْ

تبدا ولتهُ اهالي هذه الديار واستعملوه
في محاوراتهم مخلوطا باللسانين
العربي والفارسي قلما يخلو عنهما جملة
تكلم بها اهل الهند فتلخص مما ذكرت
ان من اراد الاطلاع على علوم الاولين
والاخرين او حاول انجاح مرام سكنة
هذه الديار فلا بد له من الاشتغال
باللغة العربية ليحصل منها التكلم
والتفهم بالفارسية والهندية فالمامول
من المنصفين الذين خلوا عن الاعتساف
ان يتاملوا فيما ذكرت ليهتدوا الى
الاعترا

TRANSLATION

OF THE FOREGOING

DECLAMATION

IN THE ARABIC LANGUAGE.

——— Intactis

Thesauris ARABUM.

HOR.

BEFORE an assemblage of such truly learned and eminent characters, whose names muſt for ever mark the æra of the reſtoration of Learning in the Eaſt, to enter briefly into the merits of the Arabic language, a language which I affirm to be of the higheſt importance in every thing connected with the literature, hiſtory and government of the Eaſt, I riſe with mingled ſenſations of diffidence and ſatisfaction; of diffidence in my own abilities to do juſtice to my theme; and becauſe I am well aware that it may ſeem bold, and even preſumptuous in me to attempt declaiming in a language, which but a ſhort time ſince was conceived to be ſo difficult, that few, very few, had

had courage to begin the study of it, and fe
still perseverance to proceed—of satisfaction, bec
I feel a firm conviction of the axiomatic truth
my position, and a high sense of the honor, ho
ever unmerited, of being called upon to decla
on so sublime a subject in the presence of th
enlightened Nobleman and consummate Statesma
by whose wisdom this excellent Institution w
founded, and under whose auspices it has continu
ed to flouriſh; under whose patronage and pro
tection the cause of oriental literature in general
has been promoted, and the formidable difficulties
in the study of this language in particular *have*
been removed; curiosity has been stimulated by
a conviction of its perfect utility; and attention
fixed by a well founded hope of success.

In taking a view of the peculiar utility of the
Arabic Tongue, the first object which claims our
attention, is its remarkable and intimate connec-
tion with the other two languages which prevail
in all those parts of Hindoostan, which have been
subjected to the Moohummudan yoke; a connec-
tion

tion so close, that without studying the genius of the Arabic, it is impossible to acquire a just and critical knowledge of the Persian; and that knowledge of the Hindoostanee, or Court dialect of Hindoostan, must be very circumscribed and imperfect, which is not aided by a competent acquaintance with the Arabic. Of these two languages, the one as the medium of business, the other of colloquial intercourse throughout Hindoostan, the widely prevailing influence and extensive utility are universally acknowledged. Since then to the attainment, of these the Arabic language is so peculiarly, so indispensably conducive, the study of the latter must evidently be attended with the most eminent and solid advantages.

It is further one of the most ancient and learned languages of the World; and lays claim to a perspicuity and purity of which few languages can boast. It is at once sublime, comprehensive, copious, energetic, delicate and majestic. It contains faithful translations of many of the best Greek authors

authors, as well as all the literature and religion the Moosulmans. In point of grammatical accuracy and classical precision it excels all the languages of the East, and vies with the most learned and refined of the West.

In short, when we consider the richness and variety of this noble tongue, we shall find every reason to regard it as an object highly deserving our most serious attention, and when we advert to its singular relation to the Persian and Hindoostanee, and the perfect dependence which all that is valuable or elegant of oriental learning has upon it, we shall acknowledge its attainment to be a study, not only of vast importance, but of great evident necessity to all those, who may be destined to discharge the arduous and important duties of the different offices constituted for the administration of the Government of the British Possessions in the East Indies.

ADDRESS,

BY THE PROFESSOR OF ARABIC TO THE STUDENTS WHO DECLAIMED IN THE ARABIC LANGUAGE.

اما ما خطبتما الآن واتيتما بالبيانِ في
فضل العلوم العربيةِ ومدحِ الفنون
الادبيةِ من خطبةٍ رشيقةٍ محسّنةٍ تستملحه
الخُطَباءُ ونُكتةٍ انيقةٍ مزيّنةٍ تستطرفه
الأُدَباءُ فلقد شنّفَ الفاظُها التي
نُسجتْ على منوالِ الفصاحةِ اسْماعَ
حُضّارِ هذا المحفلِ العالي واعْجبَ
مضامينها التي اُخترعتْ على منهجِ

البلاغة قلوب نظّار هذا المجلس المتعالي
لا يعرف قدرها الّا من اتعب نفسه في
تاليف بين الكلمات ولا يؤدّي سرّها الّا
من قدر على التمييز بين الغثّ والسّمين
من العبارات ولعمري انّ هذا لطفٌ
جسيمٌ من عند واهب العطايا وفضلٌ عظيمٌ
من افضال خالق البرايا فاجتهدا في
طلب العلم يوتكما اللّه منه حظّا بالغا ولا
تفترطا في تحصيل الكمال تنالا منه قسطا
سابغا

THESIS

PRONOUNCED AT THE DISPUTATION IN

THE HINDOOSTANEE LANGUAGE

ON THE 29TH MARCH, 1803.

BY

MR. W. CHAPLIN.

वाद

सतीहोनेकीरीतिहिंदूओंमें अपनेपतिके साथभलमनसीओंतमयाकेयलनसेवाहतहै

क्याईसरी क्याओंत अच्छी जातोंके लोग किसी पंथके होंय जाना जाताहै कि मेत्र वादके मिटानेको कोई ऐकभी प्रमान नला सकेगा हे महात्राजो मेत्री वुद्धिसे सो यिह रीति प्रसिद्ध सांयहीजानी जातीहै ओंतयिहभी निश्चय कत्र जानता हूं किइस

कठिन औअनजानी बोली में सकल जैसी
चाहिये वैसी नहीं लख्यना कि इसबात को
भलीभांति सेवो तेसमेत समझाऊं तिस
पतभी मन यलाय बुद्धि दौड़ाता हूं
जो मेरे वचनों को ध्यान देकर सुनो तो
आपके मनकी दुवधा जाय सचहै जो
इस भयानकयालका सात जिसे अब मैं
दोषता हूं जब धीरजकी दृष्टसे देखियेगा
तब इसकी अनीति और कठोरी औ
कुरीतिको जानियेगा तो आपकी मतिभी
मेरीही मतिकेसमान हो जयगी
तीनिव्याहकी सुदेसों में इसलिये है कि
दोनों और प्रीतिहो औ आपसमें
हितसे सेवा करें और स्त्री पुरुष अपने
अपनेविसन छोड़ऐकऐकेवसमें रहे जो

कि यिहवान सांय है तो हिंदूआंमें अकेली
अवलास्त्रामीके मरेसे क्यूं जलमरती
है यिह कैसा न्याय है इसभांतिका मरना
लोगोंमें हुलाससे होकैवलसे पत्र व्याह
के फलकी आसका वैनो है औरत सुधर्म
सुदेसके चलनसे जोपालना वालकों
का पिताको उयित है तो उसके मुऐपत्र
उनकीमाताको दूना है इसलिये नारीको
जोग है कि पतिके मरे पीछे अपने
लड़कोंको सुमाताकी यालसे पाले जोकि
तुरक जिनकी अनीति स्त्रीयोंके निमित्त
में हमारे स्यं कहा उरत है सोवेभी अपनी
नारियोंके ऊपर ऐसी अनीति पतिके
मरे पीछे नहीं करते जो उन्हें विन
मृत्युजीतेजी मारउालें महाराजो इस

नीतिकी विपरीतिके लीये मेरा अधिक
कहना वृथा है

बहुत जातोंका यत्न व्योहार इसभांति
का है ईसापंथियोंके समान उनमें
सुमानसी बहुतथोड़ी पाईजातीहै वरन
कुछभी नहीं और जिनके धर्ममें ऐसी
हिंसाहैकि नारीकोमरेस्वामीपरवलदेते
हैं उन्हकी तो क्या परयाहै क्यूं कि सच्चही
विह नीति मनुष्यतासे वाहरहै

जानायाहिये कि जब मनुष्य मनूष्यताके
यत्नसे अनजानथेतबसे विह भोंडी
नीति चलीहै कै किसी कुयाली कठोरने
सैंकड़ों वरस पीछे जनमकी प्रीतिकी
डोरियां मनोंसे काटदी उससमें कि
गृहसीधर्म चलानेके लिये दोनों और

नेहकी जड़ जमी हूई थी सा नेसंसार में जो
मैं ढूंढूंगा तो ऐसे पापका दृष्टांत कहीं
नपाऊंगा पंथो अवडयित है किमैं ऐसी
यालको. नित्री मूरख्यता कहूं कि जिसके
कन नेसेपशुको भी लाजआवे जोनन
अपने को मनुष जानताहै निसपन
उसको पंथनेभी मायामोह सिव्या याहै
वुह अपने शास्त्रके पटकी ओटमें हो
सोगनिराड़ मावहन हिनूको विन सोय
सकोय मानउालकन लालों लाल हो
इस अकानथ प्रसन्नता के लिये ऐसा
बड़ा अधर्म भना हो जैजैकान कने
उनकन इसवातसे मैं यों कताहूं औन
भगवानकीदया दृष्टसे याहता हूं कि सांये
पंथके यलानेसे यिह नीति घिनावनी औ

अनीतिकी मूलसे जातीनहें
औनप्रगट जानीजातीहै कियिह यालें
मनकी नतंगसे निकाली है क्यूंकिमाता
की ममताके बंधन छूटजातेहैं औन
वुह सुव्य आसभना दनसकि जो सुमाता
कोअपनेप्यानेलड़कोंकेपालनेमें नेमधर्म
सेहै सोकुसमें धूंधला होजाताहै सतीके
धुऐंसे औन वुद्धिलोगोंकी नंडीकेजल
मननेंको नहीं याहती इसलीये किमति
एसे मननेकी नीति को अज्ञानदेगी पन
कुपंथहीमें यिह अंधेनहै जो सयपूछोनो
मूननपूजनेवाले निर्दई ब्राह्मन केवयन
सेहै जिसकी दया मया औन वातोंमें
प्रसिद्धहै वोही इसहत्याको सीव्य देताहै
ह्यांतक कि उसको सोय वियानके लियें

ऐक पलभी छुट्टी नहीं देता जो मनेहूये
प्यारे प्रीतम के दुष्से आपको वयाकुल
गला रखा दिखीका ऐसा मन कठिनहै
जो इसका साथी होके उनविन अपनाथ
स्त्रीयोंके मनमेपन जो सदा ऐसी चुरी
नीति में जीव देतीहैं पछताव नकरे जो
तुम मनुष्य हो तो तुम्हारी मायामोहमें
इतनी दुवधानहीं ओ जो ईसापंथी हो तो
कुछभी नहीं जैसी धिनहैमें इस पापसे
है वैसी हम कथनहीं सकते यिह अन्याव
वढता है पतीहितके वहकानेसे कि वुह
कहनाहै जो ऐसा कर्म करे सो धर्मके
वृक्ष कीछांहतले नहै हांकैसी उलटी
अतीहै कि सतके लिये जीव नरक के
शट्को जोविधाताने अन्धधातकेवयाकुने

कोदेहमं उपजाया है तोकताह सब
कोई याहता होगा कि यिह कुयाल
किसी ढवसे उठजाय
औत मुहे निपट हुलास होता जो हमारी
औतसेउसी नीति पत कुछेक उकासी
होतीऔसुबुद्धिनासे यिह भीजानाजाता है
कि लोगोंकी पछ औत हठको जो धर्मके
लिये हकिसीवातपत ऐका ऐकी उठादेना
वहुत कठिनहै जो किसी उपायसे यिह
कामना सिद्ध होसके उन लोगोंमें जो
अपनेधर्म औ निजफल काजके वसहैं
तो ईसापंथीयोंके संतसंगसे होतोहो
यिह वडी मनसा सिद्धहोंनी समेंपत है
औत निपट अनीति औ अन्यायहोता
जोकोई धर्मकेकाजोंमें लोगोंकामनोरथ

षलसे नहोने देना मनुषकेलिय इन
वातोंमें आसा भत्रेासाहीउपदसीहै क्यू
कि मनुषका यित अन्याससे अज्ञाकात
नहीं होता ब्रिशेषधर्म कर्ममें जिसे नित
का सुख्य जाननेहैं याहिये कि जुगत
महाराज अंगरेज की वुद्धिके वियानके
साथ निदान काजआवे क्यूंकिऐकविन
ऐक सदा अकारथ है

आगेमेरा कहना वृथा इस लिये मैं
जानताहूं तुम्हारे जीमें येहीध्यानहैजो
मेरे हितदेसमायाहैइसकारनमैंसुनने
कोलौल गयेहू हेम हाराजो मैंदेखुं तो
तुमकैसीकैसीपकड़ेंकरनेहोयिहमैंविन
लगाव कहताहूं जोकोई मेरे वा द
को कछभी दुठावेंयेहीवड़ा ज्ञानी है

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION.—The suicide of Hindoo Widows by burning themselves with the bodies of their deceaſed Husbands, is a practice repugnant to the natural feelings and inconsistent with moral duty.

IN a society of Christians or even among civilized nations of any persuasion, one would imagine that no argument could be adduced against the position I have now laid down. To my mind, Gentlemen, it presents the irresistible conviction of a self-evident truth. Although fully aware I possess not sufficient powers in a difficult and foreign language to do ample justice to the present subject, I shall endeavour to remove any doubts that may remain in your minds: and I feel perfectly convinced that when you have deliberately weighed all the pernicious consequences of

of the practice to which I allude, your ideas will perfectly coincide with mine regarding its injustice, barbarity and immorality.

THE matrimonial state in all civilized countries implies such a reciprocity of mutual good offices and endearing sacrifices between the husband and wife, that every principle of equity seems evidently to have been violated when we find that the helpless female alone is devoted to destruction on the death of her spouse.

THE chief design of marriage in civil society is every way adverse to this sacrifice, whether it be compulsory or voluntary. If the protection of his offspring be an act of common justice in the father, enforced by the laws of every well regulated state, certainly when necessitated by death to surrender up that trust, his wife is doubly bound to exert herself in fulfilling all the duties of a good parent. Even the Moosulmans, whose oppression of woman is proverbial, have never yet

carried

carried their tyranny beyond the pale of life, by consigning the widowed relict to an untimely grave.

On the head of *injustice*, then, Gentlemen, I do not apprehend that it is necessary to take up more of your time.

Laws and customs of many nations may be found which fall far short of the morality inculcated by the religion of our Saviour; but *still* there are few, if any, whose tendency is so barbarous as the immolation of a wife at the shrine of her departed Lord. It is in fact impossible to reconcile it with the idea of civilization and humanity; we must therefore suppose, it originated in that state of barbarism, when mankind were either strangers to all the nobler feelings of the soul, or allowed them to be perverted by a sanguinary religion, which in the course of ages has stifled the voice of nature in those very domestic walks of life, where affection had rendered it most amiable. We may search animated creation in vain for a similar instance of depravity. I may

may surely therefore be allowed to term that action barbarous in the extreme which would disgrace even the nature of brutes. Shall man then, a rational animal, to whom religion has taught benevolence and humanity, shall he I say, under the flimsy veil of religious duty, persist in the murder of a disconsolate widow, a mother, sister, or a friend? Nay, with a glow of transport shall he triumph in the commission of an enormous crime? I start with horror at the thought, and fervently implore the pitying eye of Heaven to prevent in future, by the diffusion of religious truth, a Custom so truly iniquitous and abominable.

THAT it is a custom repugnant to the natural feelings, is evident, when we consider that by its evil consequences, the bonds of maternal affection are torn asunder; and that the pleasing and hopeful scene which displays a kind mother engaged in training up her beloved infants in the practice of religion and moral duty, is prematurely clouded by

by the gloom of a funeral pile. It is not Reason which leads the widow to this sacrifice; for reason could never sanction a practice so glaringly inhuman. No, it is in the bosom of Superstition alone, that such horrors could have been engendered. It is the voice of the Brahmin, that unfeeling prieſt of an idolatrous religion, celebrated in other respects for his charity and benevolence, which enjoins her to this practice, allows her no leisure for conſideration, no time to overcome the despair attendant on the loss of a beloved husband. Do I address a heart which does not join me in deprecating the sacrifice of so many innocent females annually devoted to this detestable ceremony? If you be men, I can hardly doubt your humanity; if Christians, that were impossible. I want words to express my utter abhorrence of such crimes; the atrocity of which is aggravated by the endeavour of the Priest to cloak them under the sacred sanction of religion and law. But alas! how iniquitous that ordinance, which, to preserve a purity of morals, impiously overturns the grand sentiment

of

of self preservation, which God hath implanted in our natures, probably as a bar to the inhuman practice of suicide.

It is to be wished that some means could be discovered to check the prevalence of a custom so immoral and destructive. Great would be the triumph of reason and humanity, and glorious to our age and nation, could any plan be suggested, which might tend to so desirable an event. Experience, however, teaches how difficult it is to remove prejudices once firmly rooted in the mind. If any thing ever could succeed amongst a people so much the slaves to bigotry and superstition, it muſt be the divine influence of the Christian religion. But time alone can effect this great object, and it would be equally unjust and impolitic to make use of power to deprive men of the enjoyment of religious freedom. Mildneſs and persuasion in such cases, are the only powerful advocates with the mind, which revolts against every species of violence in matters of faith and

conscience,

conscience, that are supposed to be connected with the eternal felicity of mankind.

To add more would be unnecessary, as I feel convinced that your minds must be impressed with nearly the same sentiments as my own on this subject. I am now impatient to hear what arguments my opponents can have devised against the truth of my proposition.

THESIS

PRONOUNCED AT THE DISPUTATION IN

THE BENGALLEE LANGUAGE

ON THE 29TH MARCH 1803.

BY

MR. JAMES HUNTER,

হিন্দু লোকেরা ভিন্ন ২ জাতি এইপ্রযুক্ত তাহারদের বিদ্যা বুদ্ধির হানি হয়

মানুষেরদের নীতিজ্ঞতা এবং শূচ্যশূচ্যাদি সম্বাদি ভূমন্যায় যখন আমরা দেখি তখন আমরা বিস্ময়াপন্ন হই সকলে বুঝে যে ভিন্ন দেশীয় লোকেরদের ভিন্ন ২ রীতির এই কারণ যে তাপন ২ স্বভাব এবং গ্রীষ্ম শীতের গুণ বহুজ্ঞ দেশীয় ব্যবস্থাপকেরা ব্যবস্থা করণ কালে এই দুই কারন প্রধান করিয়া মানিয়াছেন সর্ব্ব দেশে পৃথক ২ ব্যবহার সংসারের চলন নিমিত্ত অবশ্য মান্য হইয়াছে

কোন দেশীয় লোকেরা এপথ যেনা রাখিয়াছে যাহাতে কোন বুদ্ধি মানলোক যদি অতি নীচ হয় তথাচ অতি উত্তম ক্রিয়া করিতে পারে এবং মহা সম্ভ্রম পায় এবং অন্য দেশীয় লোকেরা ভিন্ন ২ জাতির মধ্যে অলঙ্ঘনীয় প্রাচীরের ন্যায় ভিন্ন ২ ব্যবহার ব্যবধান করিয়াছে এবং এমত

অনন্যথা ভাবি ব্যবহারে নিয়ম করিয়া বিদ্যা বৃদ্ধির ইচ্ছা এবং ওত্তম হওনের চেষ্টা স্থকিত করিয়াছে প্রকৃত হিন্দুস্থানের লোকেরদের এই মত তাহারদের ব্যবস্থায় মহানীতি এবং অতিশয় বিদ্যা প্রকাশিত হয় কিন্তু তবে কি ভান বুঝিয়া পৃথক ২ জাতির নিয়ম করিল ইহার কারণ বুঝা কঠিন বরং ইহাতে এইমত বুঝা যায় যে অহংকৃত স্বজ্ঞানী স্বমনস্বানী লোকেরা অন্যের মহত্ব লোপ করিয়া আপন ২ মহত্বের বাহুল্য করিয়াছে এবং বিদ্যা ও বুদ্ধি কর্তৃক আরোপিত ভক্তি ও মূর্খতার যে পরাজয় সে এই. ধন এবং সমাদর পাওনের নিমিত্ত এবং লোকেরদের মনের শান্তা হওনের নিমিত্ত এবং প্রকারান্তরে রাজ্য শাসন করিতে নাপারিয়া এই প্রকারে লোকেরদের শাসন নিমিত্ত স্বজ্ঞানী যাজকতা জাতি বিভেদ সৃষ্টি করিল

ব্রাহ্মণেরা বলে সৃষ্ট্যা রম্ভে ঈশ্বর পৃথক ২ চারি বর্ণ সৃজন করিলেন ব্রাহ্মণ ক্ষত্রিয় বৈশ্য শূদ্র ইহারদিগের পৃথক ২ ধর্ম্মাচার দ্বিজধর্ম্ম এই. সুদ্ধাচার যজন যাজন অধ্যয়ন অধ্যাপন দান প্রতিগ্রহণ ইত্যাদি ক্ষত্রিয়াচার রাজ ধর্ম্ম ব্রাহ্মণ

রক্ষণ ধনু র্বিদ্যাঅভ্যাসন শিষ্ট পালন দুষ্ট দ: রাজ্য শাসন পূজা পালন ন্যায্য কর গ্রহণ বৈ বৃত্তি কৃষি কর্ম্ম এবং বানিজ্য. শূদ্রের ধর্ম্ম ব্রাহ্ম সেবা মাত্র

দেখ ব্রাহ্মণ হইয়া যদি নীচ বৃত্তি করে তবে তাহার নীচত্ব প্রাপ্তি হয় এবং অন্যোন্য যাবৎ জাতি সমস্তই এইমত ইহাতে সমস্ত লোক আপন ২ জাতি রক্ষণার্থে স্বধর্ম্ম নিষ্ঠ থাকে তাহার অন্যথা করেনা; ইহাতে জানা যায় যদি কোন লোক আপন জাতির বিশেষ কর্ম্ম জন্মাবধি না করে তবে তাহার স্বজাতির হানি হয় কাহার কিছু ক্ষতি হয় কাহার কিছুই থাকেনা স্বজাতি গেলে কোন বিদ্যাতে ইচ্ছা হয় না কেননা স্বজাতি ও জাতি পুনর্ব্বার হইতে পারে না এমন লোক ও পূর্ব্ব বন্ধু দেখিলে মন: পীড়া পায় এবং সেই লোক ও আপন পূর্ব্ব বন্ধু আপন সমান করিতে সক্ষানুক্রমে চেষ্টা পায়

হিন্দুর দের পৃথক ২ জাতি হওয়া সকল বিদ্যা হওনের প্রতিবন্ধক পুত্র যদি পৈতৃক বিদ্যা ভিন্নান্য বিদ্যা ভ্যাসন ইচ্ছুক হয় এবং তাহাতে যোগ্য বুঝা যায় সে পুত্র আপন জাতি রক্ষা

প্রযুক্ত স্বীয় অভিলষিত বিদ্যাতে প্রবর্ত হইতে পারে না এই তাহার বুদ্ধিস্ফূর্তির বাধক হয় তাহার স্থল এই, যদি কোন শূদ্র বেদ বেদাঙ্গ পাঠ করে তবে হিন্দুরদের শাস্ত্র মত এই দণ্ড কর্ত্তব্য, অভ্যাসে জিহ্বা ছেদন করিবেক ইচ্ছা পূর্ব্বক তাহা শ্রবণ করিলে সে শূদ্রের কর্ণেতে তপ্ত সীসা প্রদান করিবেক আর শূদ্র হইয়া যদি বেদের অর্থ মনেতে ধারণ করে তবে তাহাকে বধ করিতে হয়

অন্য শাস্ত্র যদি ভাষাতে তর্জ্জমা করে তবে সংস্কৃত শাস্ত্রের গৌরব হানি প্রযুক্ত তাহার অখ্যাতি হয় যেমন মহাভারতের তর্জ্জমা ভাষাতে কাশী দাস নামে এক শূদ্র করিয়াছিল সেই দোষেতে ব্রাহ্মণেরা তাহাকে শাপ দিয়াছিল, সেই ভয়েতে অন্য কেহ এখন সে কর্ম্ম করে না

হিন্দুলোকেরা যদি ওআপন শাস্ত্রের নিশ্চয়তে থাকে তবে অন্য দেশের বিদ্যা ও ব্যবহার যদি ভাল ও হয় তবু তাহা গ্রহণ করিতে পারে না যদি অন্য দেশের বিদ্যা ও ব্যবহার দেখে কিম্বা শুনে তথাপি তুচ্ছ করিয়া আদর করে না অতএব অন্য লোকের ব্যবহারেতে তাহারদের ভাল লাভ হইতে পারিবে না

অন্য দেশের গমন ও অন্য দেশের ব্য
হার দর্শন ও অন্য দেশের বিদ্যাভ্যাসেতে লো
কের বুদ্ধি বৃদ্ধি হয় হিন্দু লোকেরদের শাস্ত্রে
মতে পশ্চিমে আটক নদী পার হইলে জাতি যা
ওত্তরে ভোটান্তর এবং ম্লেচ্ছদেশে ও সেই মত
এবং ব্রহ্মপুত্র পার হইলে পূর্ব্ববর্হ্ম নষ্ট হয়.
দক্ষিণে সমুদ্র পথে জাহাজে থাকিয়া ভোজন
পান করিলে জাতি জায়. হিন্দু শাস্ত্রের মতে
গোখাদকের সংসর্গ করিলে ও দোষ; হিন্দু
ছাড়া যত লোক সকলেই গোমাংস খায় অতএব
হিন্দুরা তাহারদের সহিত সহবাস্ করিতে
পারে না এবং যেমত নির্জ্জন দ্বীপে কোন
ব্যক্তি একাকী থাকে সেই মত এই একাসাড়িয়া
রীতিতে তাহারদের বুদ্ধিপ্রতিভা জড়িভূতা হই
য়াছে এবং তাহারদের উদ্যোগ শিথিল হইয়া
অবিনীততা ও মুর্খতা হইয়াছে; এই ইয়ুরোপী
য়েরদের মধ্যে দস্যু প্রভৃতি অধম লোক হইলে
ও অধম; কেননা ইহারা স্বস্থান ত্যাগ করিয়া
মুক্রিয়ান্বিত হইলে তাহারদের মুখ্যাতি পুনর্ব্বার
হইতে পারে কিন্তু ইহারদের কখন ভাল হইতে
পারে না হিন্দুরা শাস্ত্র ব্যবস্থা কিম্বা মান্য লোকেরা
যাদৃচ্ছিক আজ্ঞা লঙ্ঘন করিলেই অপার দুস্তর
সাগরে পড়ে

জাতিরূপ হাপা কেবল বুদ্ধি বৃদ্ধির হানি করে না বরং ভিন্ন দেশে পরস্পর গমনাগমনের বাধক হয়; পরোপকারক জ্ঞান সঞ্চয়েতে কৃপণতা প্রকাশ হয়. অন্য দেশীয় লোকেরদের সংসর্গ হইতে উৎপাদ্য যে জ্ঞান ও বিদ্যা রূপ ওনুই জাতি কর্তৃক বন্ধ হইয়াছে তাহাতে তাহারা অন্য দেশীয় বিশেষ বিবরণ ও ভূগোল বিদ্যা ও মহানাবিক বিদ্যা ও অস্ত্র চিকিৎসা বিদ্যা ও প্রাণি বিদ্যা ও বৃক্ষাদি বিদ্যা ও জ্যোতিষ বিদ্যা ও যুদ্ধ বিদ্যা ইত্যাদি আর ২ ওঔষম বিদ্যাতে অজ্ঞ হইয়াছে বিদ্বান লোক স্বদেশে উৎপন্ন না হইলে বিদ্যা বৃদ্ধি হইতে পারে না নাবিক বিদ্যা দ্বারা আমারদের প্রায় সকল জ্ঞান হইল এবং যে নূতন বিদ্যাতে লোকেরদের ওত্তর ২ সুখ বৃদ্ধি হয় তাহা প্রকাশ করণের দ্বারা সেই বিদ্যা লোকেরদের মনের তেজ কারি হয় কিন্তু হিন্দুরা সমুদ্র গমন করে না অতএব এ সকল হইতে দুর থাকে.

আমি জানি যে তোমরা ইহার অন্যথা বলিবা যেখানে ইয়ুরোপীয়েরা থাকে হিন্দু লোকেরা তাহারদের সেবা করে এবং তাহারদের সহিত ব্যবহার করে ইহাতে হিন্দু লোকেরদের জাতি

যায় না ও অখ্যাতি হয় না; ইহা আমি স্বীকার করি না কেননা, যদি কোন সত্যবাদী হিন্দু লোক কে জিজ্ঞাসা করা যায় তবে সে অবশ্য বলিবেক যে এমন ব্যবহার করে তাহার জাতি নাই কেননা এই প্রকার অনেক লোক এবং অনেক লোক ধনবান হওনেতে কেহ কাহকে কিছু বলে না; এ সকল বিচার করিয়া আমি বুঝি যে ভিন্ন ২ জাতি প্রযুক্ত বিদ্যা বুদ্ধির হানি হয়

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION.—" The Distribution of the Hindoos into Casts retards their progress in improvement".

IN reviewing the progress of mankind towards civilization and refinement, we are often struck with the apparent absurdity of the means by which their improvement has been effected. The genius of the people, and the influence of climate are generally considered as giving the grand stamp to national character; and in conformity to this, these two important points have ever been attended to by the Lawgivers of civilized nations; whilſt difference of ranks has, in all countries, been invariably held necessary for the very existence of Society.

SOME nations have left the road open for men of Genius and Talents, however low their ſituation in life, to attain the highest dignities and honors. Others again have separated, by an insurmountable barrier,

barrier, the different classes of society; and by marking out to them fixed employments, from which they cannot deviate, have crushed the spirit of improvement and destroyed every feeling of noble emulation. Such is the situation of the Hindoos, the Aborigines of India. Whilst many of their Laws exhibit the soundest policy and most consummate wisdom, it is difficult to account for their distribution into Casts on any principle of Improvement. It appears rather to have originated in the designs of the proud and crafty, who, possessed by ambition, wished to establish their own greatness at the expence of the happiness and prosperity of their country. It was the triumph of Learning and Knowledge over Ignorance and Superstition. It was the invention of a designing Priesthood to obtain riches and respect, and to give themselves an authority over the minds of the people which they would not otherwise have possessed.

The Brahmens inform us, that God, in the beginning, created four distinct tribes or Casts, viz. the

the Brahmon, Khyotriyo, Bysyo, and Soodro; and assigned to each of these, their separate employments. The duties of the Brahmon (the higheſt class) are Purification; Worſhip; the ſuperintendance of the Worſhip of the other Caſts; the acquiſition and diffuſion of Wisdom; making offerings and receiving Gifts. To the Khyotriyo belong the duties of Majeſty and the ſcience of Archery; the protection of the Brahmons and their ſubjects; the puniſhment of criminals; the defence of their country; and the collection of Revenues. The Bysyo performs the offices of Farmer and Merchant; and the Soodro acts only in the capacity of menial ſervant to the Brahmon.

Such are the diſtinctions which have been made; and the conſequence of any one's deſcending to the performance of the duties of an inferior Caſt, is ſometimes only a partial, but oftener a total, deprivation of character; which is generally ſucceeded by inſignificance and contempt, and ends in the eradication of every wish to acquire knowledge. But this evil does not ſtop here,

here, for the perſon who has loſt his good nam will, as far as lies in his power, instigate others follow his bad example, that he may thus be en bled to associate with thoſe whose company his b conduct has forfeited.

THE Hindoo system of division into Casts is fu ther inimical to improvement, since it discourage and prevents the expanſion of Genius, by confining the son to the profession of his Father, and putting it out of his power to engage in another line of life, however much he may be fitted for it by nature, or inclined by disposition. Should a Soodro read any portion of the *Beds*, he would be deprived of the power of communicating them to others, by the loss of his tongue; ſhould he intentionally listen to them, his ears would be filled with melted lead; but his life only can expiate the crime of committing them to memory.

AGAIN, the Hindoo who translates any part of the Shastro is conſidered as inſulting the sacred Volumes, and is punished accordingly. It is well known,

known, that a Soodro named Kasee Ram Das, translated the Mohabharot, and that the Brahmons immediately issued a Curse against him and his family to all eternity. This has provedsufficient to deter any other from following his example.

Further, no Hindoo can appropriate to his use the sciences and customs of another country, since his Shastro not only prejudices his mind against any thing foreign, but absolutely shuts up from him that fund of improvement and knowledge which might be obtained from travelling. It confines him on the West by the River Atok, on the North by Bhotan and the country of the Mlech, to the Eastward by the Brohmopootr, and to the South by the Great Ocean. If also forbids all intercourse with the eaters of Beef; tho' they are found in every other country in the world. And in this unsocial state, like a solitary being in a desert isle, his energies are cramped, his industry becomes relaxed, and apathy and indifference naturally succeed. More wretched than the most guilty criminals of European nations who expiate their crime, and often retrieve their character by a salutary absence for a given period from

from their mother Country, the Hindoo who l committed no crime, but only transgressed the la of regularity, or the injunctions of arbitrary Pow must undergo an endless banishment, and be f ever tantalized by the sight of those who were on his equals or inferiors.

Nor is the Inſtitution of Caſt injurious to the ch racter only of men, but it materially retards the improvement, by preventing their intercourse with other nations; it betrays a ſelfiſhneſs also to treaſure up those acquirements which might benefit the reſt of mankind; it ſhuts up those grand ſources of knowledge and information which are derived from an acquaintance with foreign countries; it renders them ignorant in foreign hiſtory, geography, ſurgery, natural hiſtory, botany, aſtronomy, military tactics, and in almoſt every liberal ſcience. Their advancement in the arts muſt depend ſolely on men of genius riſing from among themſelves. Navigation alſo, to which we are indebted for almo every branch of our knowledge, and which neve fails to polish and civilize by introducing the re

su

sult of discoveries, which augment the happiness of nations, is utterly shut against the Hindoos.

I AM aware it will be opposed to what I have said, that wherever there are Europeans in India, they are associated with and served by Hindoos without detriment to the Cast of the latter. This certainly is not the case, for no candid Hindoo will deny, that his Cast is lost by so doing; but he will allege that there are so many respectable and rich people involved in the same predicament, that no one finds it his interest to object.

From the foregoing considerations, it is evident that the progress of the Hindoos in civilization is materially retarded by their distribution into Casts.

Calcutta. College of Fort William

PRIMITIÆ ORIENTALES

VOL. III.

CONTAINING THE

THESES

IN THE ORIENTAL LANGUAGES;

PRONOUNCED

AT THE PUBLIC DISPUTATIONS

ON THE 20th SEPTEMBER, 1804.

BY

STUDENTS OF THE COLLEGE OF FORT WILLIAM

IN BENGAL.

WITH TRANSLATIONS.

CALCUTTA.
1804.

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ACCOUNT

OF THE

ORIENTAL DISPUTATIONS

IN 1804.

ON Thurſday the 20th of September, being the day appointed by HIS EXCELLENCY THE VISITOR for the Public Diſputations in the Oriental Languages, the Governors, Officers, Profeſſors, and Students of the College, aſſembled at half paſt Nine o'Clock at the Government Houſe.

At Ten o'Clock, HIS EXCELLENCY THE VISITOR entered the Room where the Diſputations were to be held, accompanied by the Honorable the Chief Juſtice, the Judges of the Supreme Court, the Members of the Supreme Council, the Members of the Council of the College, Major General Cameron, Major General the Honora-

ble Arthur Wellesley, Major General Dowdeswell, and Solyman Aga the Envoy from Bagdad. All the principal Civil and Military Officers at the Presidency, and many of the British Inhabitants, were present on this occasion; and also many learned Natives.

In front of His Excellency's Chair, seats were placed for the Professors, and for such Students as were to maintain the Disputations, or to receive Prizes and Honorary Rewards.

As soon as His Excellency had taken His Seat, the Disputations commenced in the following Order:

First. HINDOOSTANEE.

Position.—"The Shanscrit is the Parent Language of India."

Defended by Romer, Bombay.
Chief Opponent, Walker,
Second Opponent, Gowan,
Moderator, Captain Mouat.

SECOND. PERSIAN.

Position.—" The Poems of Hafiz are to be un-
" derſtood in a figurative, or myſtical
" ſenſe."

DEFENDED by SWINTON,

Chief Opponent, OLIVER, Madras.

Second Opponent, PERRY,

MODERATOR, M. LUMSDEN, Eſq.

THIRD. BENGALEE.

Position.—" The Tranſlations of the beſt works
" extant in the Shanſcrit into the Popular
" Languages of India, would promote the
" extenſion of Science and Civilization."

DEFENDED by TOD, ſenior,

Chief Opponent, HAYES,

Second Opponent, IMPEY, ſenior.*

MODERATOR, Mr. CAREY.

* Mr. IMPEY was prevented by ſickneſs from attending the Diſputation.

FOURTH. ARABIC.

Poſition.—" The Study of the Arabic is eſſen
" tially neceſſary to the attainment of
" Grammatical knowledge of the Perſian
" Language."

DEFENDED by OLIVER, Madras.

Chief Opponent, WAUCHOPE,

Second Opponent, PERRY,

MODERATOR, M. LUMSDEN, *Eſq.*

FIFTH. SHANSCRIT.

DECLAMATION

IN THE SHANSCRIT LANGUAGE,

BY MR. GOWAN.

At the concluſion of each Diſputation, an appropriate ſpeech in the Language of the Diſputation was made by the reſpective Moderators.

At the concluſion of the Declamation in the Shanſcrit Language, Mr. CAREY, Teacher of Shanſcrit, delivered a ſpeech in that Language.

When the Diſputations and Declamations were concluded, His Excellency ſignified to the Officers of the College, His directions, that the Prizes and Honorary Rewards ſhould be diſtributed in His preſence on the Saturday following. His Excellency alſo notified His intention to confer the Degree of Honor eſtabliſhed by the Statutes on ſeveral Students, whom He had directed the Council of the College to preſent to Him, for that purpoſe.

On Saturday the 22d of September, His Excellency the Visitor entered the Room at Eleven o'Clock, accompanied by the Honorable the Chief Juſtice, the Judges of the Supreme Court, the Members of the Supreme Council, the Members of the Council of the College, Major Generals Cameron, Welleſley, and Dowdeſwell, and the Officers of His Excellency's Suite.

As ſoon as the Visitor had taken His Seat, the Vice Provoſt proceeded to preſent to His Ex-

CELLENCY, thoſe Students who were entitled u der Statute VIII, to receive DEGREES OF H NOR, and whoſe preſentation had been previou ly directed by HIS EXCELLENCY. The Vic Provoſt publickly read the Certificate grantec by the Council of the College to each Studen reſpectively, ſpecifying the high proficiency which he had made in the Oriental Languages, and a ſo the regularity of his conduct during his reſi- dence at College. When the Certificate had been read, HIS EXCELLENCY THE VISITOR preſented to each Student the Honorary Diploma inſcribed on Vellum in the Oriental character; purporting that the Committee of Public Examination having declared that the Student had made ſuch pro- ficiency in certain of the Oriental Languages as entitled him to a Degree of Honor in the ſame, HIS EXCELLENCY was pleaſed to confer the ſaid Degree in conformity to the Statute.

The Students now leaving College, on whom HIS EXCELLENCY was pleaſed to confer a Degree of Honor on this occaſion, were

Mr. GEORGE SWINTON, of the Eſtabliſhment of Bengal.

Mr. WILLIAM OLIVER, of the Eſtabliſhment of Fort St. George.

Mr. JOHN WAUCHOPE, of the Eſtabliſhment of Bengal.

Mr. HENRY GEORGE KEENE, of the Eſtabliſhment of Fort St. George.

Mr. JOHN ROMER, of the Eſtabliſhment of Bombay.

Mr. CLOTWORTHY GOWAN, of the Eſtabliſhment of Bengal; and

Mr. THOMAS PERRY, of the Eſtabliſhment of Bengal.

After the Degrees of Honor had been conferred, the Prizes, Medals, and Honorary Rewards, adjudged at the late Public Examination, were diſtributed by the Provoſt, in preſence of the VISITOR, to the following Students now leaving College;

Meſſrs. GEORGE SWINTON,
WILLIAM OLIVER, Madras,
JOHN WAUCHOPE,

Meſſrs. HENRY GEORGE KEENE, Madras,
JOHN ROMER, Bombay,
JOHN WALKER,
CLOTWORTHY GOWAN,
THOMAS PERRY,
ALEXANDER BRUERE TOD,
WILLIAM GORTON,
HASTINGS IMPEY,
TREVOR CHICHELEY PLOWDEN,
WILLIAM SANDERS, Madras,
WIGRAM MONEY,
JOHN HAYES,
EDWARD IMPEY,
Hon. ARTHUR HENRY COLE, Madras,
JAMES SPROT, and
BYROM ROWLES, Bombay.

Honorary Rewards were preſented at the ſame time, to the following Junior Students, remaining in College;

Meſſrs. MONTAGUE HENRY TURNBULL,
HENRY ALEXANDER,
HENRY SHAKESPEAR,
THOMAS CHISHOLME SCOTT,

Meſſrs. WILLIAM HENRY ROBINSON,
WILLIAM FRASER,
SHEARMAN BIRD,
HUGH HOPE,
GEORGE HUGH CHRISTIAN,
EDWARD PARRY,
WILLIAM WILBERFORCE BIRD,
MORDAUNT RICKETTS,
THOMAS NEWNHAM, and
PHILLIP MONCKTON.

The particular Prizes adjudged to each will be found in the annexed Report.

After the Prizes and Honorary Rewards had been diſtributed, HIS EXCELLENCY THE VISITOR was pleaſed to deliver the following Speech:

GENTLEMEN OF THE COLLEGE OF FORT WILLIAM,

THE ſucceſsful progreſs of this Inſtitution during the laſt year, has been manifeſted by the ſatisfactory reſult of the Public Examinations and Exerciſes, by the various uſeful works in Ori-

ental Literature publiſhed under the auſpices the College, and by the general conduct of t Students, in the diligent and laudable obſervan of their preſcribed duties.

The inſtruction of the Students in the Orient Languages conſtitutes a primary object of the In ſtitution. In purſuing this important object, more conſiderable advancement has been accom pliſhed during the laſt year, than in any *prece*ding period of the exiſtence of the *Inſtitution*. In the Perſian, Hindooſtanee, and Arabic Claſſes, the comparative proficiency of the moſt diſtinguiſhed Scholars, has ſurpaſſed the utmoſt attainment of former years; while the comparative number of Students who have attained a competent knowledge of thoſe Languages, has not been diminiſhed. Declamations in the Arabic Language, were pronounced for the firſt time, at the Public Diſputations of the year 1803. On the preſent occaſion, the improvement of the Students in the knowledge of the Arabic Language is apparent, from the Diſputations, maintained in that Language.

A commendable proficiency has been made by thoſe Students, who have applied their attention to the Vernacular Language of Bengal: a more general attention to the ſtudy of that Language, is however, deſirable; and I recommend this ſubject to the conſideration of the Officers and Students of the College.

The Declamation pronounced on the preſent occaſion, in the Shanſcrit Language, forms a peculiar diſtinction in the exerciſes of this year: The difficulties which have embarraſſed the attainment of a correct knowledge of that ancient language, appear to have been conſiderably diminiſhed, by the zeal, aſſiduity and talents, of the Profeſſors and Students, and by the exertions which have been ſucceſsfully employed, to facilitate the ſtudy of its elementary principles.

A general improvement has been made by the Students, in writing the Perſian, Nagree, and Bengalee Character. This attainment is highly uſeful, and tends to promote a more cor-

reft knowledge, and more familiar uſe of t
Language, to which each character is appropriate

Of the Students who now enter the Publ
Service, ſome have ſucceſsfully commenced th
ſtudy of the Mohummedan Law.

In conferring Degrees of Honor upon

Mr. GEORGE SWINTON,
Mr. WILLIAM OLIVER,
Mr. JOHN WAUCHOPE,
Mr. GEORGE HENRY KEENE,
Mr. JOHN ROMER,
Mr. JOHN WALKER,
Mr. CLOTWORTHY GOWAN, and
Mr. THOMAS PERRY,

it is highly ſatisfactory to me, to be enabled to declare, that the general proficiency of thoſe Gentlemen in the Oriental Languages, exhibits the moſt convincing proof of the proſperous courſe of this Inſtitution. In each ſucceſſive year, the ſtandard of comparative merit has been progreſſive in the higheſt claſſes; on the preſent

occaſion, the Gentlemen who have received Degrees of Honor, afford an honorable example of the rapid progreſs of a ſyſtem of education, calculated to open and enlarge the ſources of Oriental knowledge, and to excite and maintain the ſpirit of emulation in its purſuit.

In addition to theſe inſtances of extraordinary and diſtinguiſhed merit, the general ſtate of the *Examinations* of *January* 1804, and the Reports of the ſeveral Profeſſors, have ſatisfied me, that a great majority of the Students who proceed to the Service in this year, has attained a proficiency in the Oriental Languages, ſufficient to afford eſſential aid, in the ſeveral departments to which they have been appointed.

The delay, which the exigency of my numerous and laborious public duties has occaſioned in the period of the Annual Diſputations, has enabled me to ſignify at this time, the cordial ſatisfaction which I have derived, from examining the Reports of the Officers of the College, at the cloſe of the Second Term

of 1804, reſpecting the proficiency and conduct of the Students who now remain ſubject to the Rules of the College. With ſincere pleaſure I obſerve, that the general ſpirit of emulation in their preſcribed ſtudies, not only continues unabated, but has acquired additional ſtrength and ardour; that their general progreſs has been attended with extraordinary ſucceſs; and that the inſtances of diligent application and conſiderable attainments, are ſo numerous among them, as to promiſe high honor to their characters, permanent advantage to their intereſts, and thoſe of the Public, and augmented credit to the Inſtitution, which has favored their progreſs, and accelerated their ſucceſs.

In diſtributing the official appointments of the preſent year, the attention of the Governor General in Council, has been anxiouſly directed to the important purpoſe of encouraging induſtry and diligence, and of apportioning offices and diſtinctions to thoſe whoſe attainments under this Inſtitution afford a fair promiſe of adequate qualification for the Public Service.

The ſame ſpirit of juſtice will continue to regulate the proceedings of the Governor General *in* Council; and the due rewards of merit will ever be ſecure in the honorable hands deſtined to exerciſe the arduous charge of this great Government.

They who now proceed to the Public Service, may therefore anticipate a juſt but vigilant obſervation of their conduct, in the diſcharge of their reſpective official functions, and may be aſſured that their future promotion will be proportioned to their reſpective merits; while thoſe Students who remain ſubject to the rules of the College may contemplate with confidence the plain and direct courſe, which leads to proſperity and honor in this Service.

The Students from the Eſtabliſhments of Fort St. George and Bombay, have juſtly obtained the moſt eminent honor on this occaſion. Their high attainments and diſtinguiſhed induſtry and talents will be received with ample encouragement at their reſpective Preſidencies, and cannot

fail to contribute uſeful aid in the adminiſtration of the extenſive Dominions, ſubjected to Fort St. George and Bombay, by the ſucceſs of our Counſels and Arms. In departing from this College, and from this Preſidency, their ſenſe of grateful reſpect and attachment, will be beſt evinced, by preſerving and improving the benefits of the education which they have received, and by cultivating and diffuſing in their reſpective ſtations the principles of this Inſtitution, and the example of this Service.

Conſiderable exertions have been employed during the laſt year, in publiſhing elementary Works of general utility in the Shanſcrit, Bengalee, Hindooſtanee, Arabic, and Perſian Languages. A Grammar of the Tamul Language has alſo been compoſed in this College, and in conſequence of the transfer of the Tamul Department to Fort St. George, has been tranſmitted in Manuſcript to that Preſidency. Great improvements have been introduced in the art of Printing the Oriental Characters, by Native Artiſts; and ſeveral of the learned Natives are employed in publiſhing

various works of Oriental Literature, under the aid derived from the improved art of Printing.

It is proper in this place to add, that a ſucceſsful commencement has been made in the ſtudy of the Marhatta Language, and that public Examinations in that Language, may be expected in the approaching month of January.

Adverting to theſe circumſtances, the primary object of this College in the diffuſion of Oriental knowledge among the public Officers of the Britiſh Government in India, appears to have been promoted during the laſt year to an extent, highly creditable to the character of the Inſtitution, and beneficial to the ſervice of the State. In the mean while, the general conduct of the Students has been conformable to the prevalent ſpirit of ſtudy, and of honorable emulation in laudable purſuits.

Many inſtances have been diſtinguiſhed of exemplary propriety in the obſervance of the Rules

and Statutes of the College: Exceptions of comparative irregularity muſt occur in every large Society; but they have neither been numerous nor important: in all inſtances they have been duly noticed, and in moſt, effectually corrected.

The Reports which I have received of the conduct of the preſent Students, have ſatisfied me, that they will continue to obſerve a ſtrict conformity to the diſcipline enjoined by the Rules and Statutes of the College. The obſervance of all the Statutes is equally eſſential to the intereſts and honor of the Students; nor is their duty confined merely to the diligent purſuit of the preſcribed courſe of ſtudy. The intention of the Statutes is not only to provide inſtruction in the Oriental Languages, and in the ſeveral branches of ſtudy immediately connected with the performance of official functions, but to preſcribe habits of regularity and good order. My principal purpoſe in founding this Inſtitution, was, to ſecure the Junior Servants of the Company from all undue influence in the diſcharge of their official functions, and to introduce them

into the Public Service in perfect freedom and independence, exempt from every reſtraint, excepting the high and ſacred obligations of their civil, moral, and religious duty.

With this ſalutary view, the Statutes furniſh the means and enforce the neceſſity of acquiring that knowledge, without which, every Public Officer muſt become dependent upon the influence of thoſe, whom he is appointed to control.

With the ſame view, the Statutes have preſcribed a due attention to thoſe habits of regularity and order, which cannot be neglected without the immediate hazard of forfeiting all independence and freedom of action, without endangering every ſafeguard of integrity, and every ſecurity of reputation and honor.

The high character of the Eaſt India Company, the fame and glory of our Country in this remote region, demand from you a correct obſervance of all thoſe Rules, which have been framed for the purpoſe of ſecuring you, againſt

the evils of ignorance, indolence and extravagance, and of qualifying you in knowledge, in freedom, in virtue, and honor, to adminiſter to theſe populous and opulent Provinces, the bleſſings of a juſt, an honeſt, a Britiſh Government.

The advantages provided for you, by the liberality and munificence of the Company, under this Inſtitution, are unrivalled in the hiſtory of the World: Your gratitude will be manifeſted, if you ſhall employ thoſe advantages to the advancement of your own reputations and intereſts, by purſuing that courſe of diligence, induſtry, regularity and order, which will conduct you to the faithful accompliſhment of all your duties, and enable you to perpetuate the ultimate objects of this Inſtitution—the proſperity and honor of the Britiſh Empire.

His Excellency then returned to His Apartments, attended by His Suite.

On the Evening of the day on which the Diſputations were held, a Grand Dinner was given to the Officers and Students of the College, by His Excellency, at the Government Houſe; at which were preſent the Honorable the Chief Juſtice, the Judges of the Supreme Court, the Members of the Supreme Council, Major General Cameron, Major General the Honorable Arthur Wellesley, Major General Dowdeſwell, Solyman Aga the Envoy from Bagdad, and all the principal Civil and Military Officers at the Preſidency.

REPORT OF THE PUBLIC EXAMINATIONS,

HELD IN JANUARY 1804.

HINDOOSTANEE.

			Rupees.
1	ROMER, Bombay,	Medal &	1500
2	WALKER,	Medal &	1000
3	SWINTON,	Medal &	500
4	GOWAN,	Medal	
5	Scott, T. C.		
6	Turnbull,		
7	Tod, ſenior,		
8	Wauchope,		
9	Perry,		
10	Alexander,		
11	Ewer, ſenior,		
12	Littledale,		
13	Impey, ſenior,		
14	Sanders,	Madras,	
15	Spottiſwoode,	Madras,	
16	Puller,		
17	Hope,		

SECOND CLASS,

18	Luſhington,	
19	Martin,	
20	Watſon,	
21	Rowles,	Bombay,
22	Trower,	
23	Peter,	Madras,
24	Gardner, Honorable E.	
25	Liell,	
26	Chriſtian,	
27	Parry,	
28	Scott, D.	
29	Bird, S.	
30	Moore,	
31	Ricketts,	
32	Newnham.	
33	Monckton,	
34	Lowther,	
35	Tod, junior,	
36	Sprot,	

THIRD CLASS.

37	Tippet,	
38	Loch,	
39	Revely,	
40	Walpole,	
41	Williams,	
42	Gordon W. B.	
43	Mackenzie, junior,	
44	Bird, W. W.	
45	Pakenham,	
46	Lindſay,	
47	Chapman,	
48	Siddons,	
49	Mackenzie, ſenior,	
50	Gordon, F. D.	
51	Plowden,	
52	Ewer, junior,	
53	Mainwaring.	

PERSIAN.

			Rupees.
1	SWINTON,	Medal &	1500
2	OLIVER, Madras,	Medal &	1000
3	KEENE, Madras,	Medal &	500
4	PERRY,	Medal	
5	WALKER,	Medal	
6	Romer,	Bombay,	
7	Ewer,		
8	Puller,		
9	Sanders,	Madras.	

SECOND CLASS,

10	Watſon,	
11	Rowles,	Bombay,
12	Gowan,	
13	Tod, ſenior,	
14	Luſhington,	
15	Impey, ſenior,	
16	Money,	
17	Fraſer,	
18	Peter,	Madras,
19	Scott, T. C.	
20	Spottiſwoode,	Madras,
21	Turnbull,	
22	Curtis,	

THIRD CLASS.

23	Littledale,	
24	Shakeſpear,	
25	Scott, D.	
26	Martin,	
27	Marjoribanks,	
28	Tod, junior,	
29	Lawrence,	
30	Bird, ſenior,	
31	Impey, junior,	
32	Digby,	
33	Gardiner,	
34	Rattray,	
35	Gorton,	
36	Moore,	
37	Mitford,	
38	Cary.	

ARABIC.

			Rupees.
1	OLIVER, Madras,	Medal &	1500
2	KEENE, Madras,	Medal &	1000
3	WAUCHOPE,	Medal.	

SECOND CLASS.

4	Perry,	
5	Swinton,	
6	Fraſer,	
7	Sanders,	Madras.

BENGALEE.

		Rs.
1	TOD, senior,	Medal & 1500
2	GORTON,	Medal & 1000
3	HAYES,	Medal.
4	Gowan,	
5	Impey, senior,	
6	Impey, junior,	
7	Sprot,	

SECOND CLASS.

8 Lawrence,
9 Barwell,
10 Tod, junior,
11 Liell,
12 Curtis,
13 Digby,
14 Mainwaring.

SHANSCRIT.

1	GORTON,	Medal.
2	HAYES,	Medal.
3	IMPEY, junior,	Medal.

TAMUL.

SANDERS, Madras, Medal.

MOHUMMUDAN LAW.

1	WAUCHOPE,	Medal.
2	OLIVER, Madras,	Medal.
3	KEENE, Madras,	Medal.

PERSIAN WRITING.

		Rs.
1	TURNBULL,	Medal & 1000
2	SWINTON,	Medal.
3	SHAKESPEAR,	Medal.

NAGREE WRITING.

1	GOWAN,	Medal & 1000
2	ALEXANDER,	Medal.
3	ROMER,	Medal.

BENGALEE WRITING.

1	GOWAN,	Medal & 1000
2	GORTON	Medal.

ENGLISH COMPOSITION.

ESSAY OF FIRST TERM OF 1804.

"On the Utility of the Perſian Language in India."

		Rupees.
1	WAUCHOPE,	Medal & 1000
2	ROWLES,	Medal.
3	PERRY,	Medal.

SECOND TERM.

"On the advantages and diſadvantages of leaving our Native Country "at an early age, as it reſpects the improvement of the mind and the "general happineſs of life."

		Rupees.
1	PLOWDEN, T. C.	Medal & 1000
2	ROWLES,	Medal.

THIRD TERM.

"On the progreſs of Civilization in India under the Britiſh Government."

		Rupees.
1	KEENE,	Medal & 1000
2	BIRD, W. W.	Medal.

FOURTH TERM.

"On the decline and fall of the Mohummudan Empire in India."

		Rupees.
1 GOWAN,	- - - -	Medal & 1000
2 PERRY,	- - - -	Medal.

SEPTEMBER 22, 1804.

DEGREES OF HONOR, for high Proficiency in the Oriental Languages, were conferred on the following Students, now leaving College:

SWINTON,	- - -	Perſian and Hindooſtanee.
WAUCHOPE,	- - -	Arabic and Perſian.
WALKER,	- - -	Hindooſtanee and Perſian.
GOWAN,	- - -	Hindooſtanee.
PERRY,	- - -	Perſian.
	FORT ST. GEORGE.	
OLIVER,	- -	Arabic and Perſian.
KEENE,	- -	Arabic and Perſian.
	BOMBAY.	
ROMER,	- -	Hindooſtanee.

HONORARY REWARD OF BOOKS adjudged to the following Students, now leaving College, Proficients in the Greek and Latin Claſſics, or in the French Language:

CLASSICS.		FRENCH LANGUAGE.	
1 GOWAN,		1 KEENE,	Madras.
2 SWINTON,		2 COLE,	Madras.
3 PERRY,		3 ROWLES,	Bombay.
4 MONEY,		4 GOWAN,	
5 SPROT,		5 ROMER,	Bombay.
6 WALKER,		6 WALKER,	
7 OLIVER,	Madras,	7 WAUCHOPE,	
8 DIGBY,		8 OLIVER,	Madras.
9 PLOWDEN,			
10 KEENE,	Madras.		

MEDALS OF MERIT awarded at the Quarterly Examinations, were preſented to Meſſrs. A. B. TOD, H. IMPEY, and W. SANDERS, and alſo to the following junior Students remaining in the College:

Mr. H. ALEXANDER,	Hindooſtanee.	Mr. HUGH HOPE,	Hindooſtanee.
Mr. T. C. SCOTT,	Hindooſtanee.	Mr. E. PARRY,	Hindooſtanee.
Mr. W. H. ROBINSON,	Hindooſtanee.	Mr. M. RICKETTS,	Hindooſtanee.
Mr. W. FRASER,	Arabic.	Mr. T. NEWNHAM,	Hindooſtanee.
Mr. S. BIRD,	Hindooſtanee.	Mr. P. MONCKTON,	Hindooſtanee.

STUDENTS

NOW ENTERING ON THE PUBLIC SERVICE,

CLASSED IN THE ORDER OF GENERAL PROFICIENCY.

BENGAL.

1 **Mr. GEORGE SWINTON,** DEGREE OF HONOR in PERSIAN.
DEGREE OF HONOR in HINDOOSTANEE.
FIFTH in Arabic.
PUBLIC Diſputation in Perſian.
SECOND Prize in Perſian Writing.
HONORARY Reward in Claſſics.

2 **Mr. JOHN WAUCHOPE,** DEGREE OF HONOR in ARABIC.
DEGREE OF HONOR in PERSIAN.
EIGHTH in Hindooſtanee.
MEDAL in Mohummudan Law.
PUBLIC Diſputation in Arabic.
PUBLIC Diſputation in Perſian.
PRIZE Engliſh Eſſay.
HONORARY Reward in the French Language.

3 **Mr. JOHN WALKER,** DEGREE OF HONOR in HINDOOSTANEE.
DEGREE OF HONOR in PERSIAN.
PUBLIC Diſputation in Hindooſtanee.
FOURTH in Perſian Writing.
HONORARY Reward in Claſſics.
HONORARY Reward in the French Language.

4 **Mr. C. GOWAN,** DEGREE OF HONOR in HINDOOSTANEE.
PUBLIC Diſputation in Hindooſtanee.
PRIZE Medal in Shanſcrit.
DECLAMATION in Shanſcrit.
FOURTH in Bengalee.
TWELFTH in Perſian.
FIRST Prize in Nagree Writing.
FIRST Prize in Bengalee Writing.
PRIZE Engliſh Eſſay.
HONORARY Reward in Claſſics.
HONORARY Reward in the French Language.

5 Mr. THOMAS PERRY, DEGREE OF HONOR in Perſian.
FOURTH in Arabic.
PUBLIC Diſputation in Arabic
PUBLIC Diſputation in Perſian.
NINTH in Hindooſtanee.
TWO MEDALS for Engliſh Eſſays.
HONORARY Reward in Claſſics.

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6 Mr. A. BRUERE TOD, FIRST in Bengalee.
PUBLIC Diſputation in Bengalee.
SEVENTH in Hindooſtanee.
FIFTH in Nagree Writing.

7 Mr. JOHN EWER, SEVENTH in Perſian.
ELEVENTH in Hindooſtanee.

8 Mr. WILLIAM GORTON, SECOND in Bengalee.
FIRST Medal in Shanſcrit.
SECOND Prize in Bengalee Writing.

9 Mr. T. C. PLOWDEN, SIXTH in Hindooſtanee, former Examination.
FOURTEENTH in Perſian, ditto.
FOURTH in Nagree Writing, ditto.
PRIZE Engliſh Eſſay,
HONORARY Reward in Claſſics.

10 Mr. HENRY PULLER, EIGHTH in Perſian.
SIXTEENTH in Hindooſtanee.

11 Mr. JOHN HAYES, THIRD in Bengalee.
PUBLIC Diſputation in Bengalee.
SECOND Medal in Shanſcrit.
FOURTH in Bengalee Writing.

12 Mr. HASTINGS IMPEY, FIFTH in Bengalee.
APPOINTED to hold a Public Diſputation in Bengalee.
THIRTEENTH in Hindooſtanee.
FIFTEENTH in Perſian.
FOURTH in Nagree Writing.

13 Mr. J. T. WATSON, TENTH in Perſian.
TWENTIETH in Hindooſtanee.

14 Mr. EDWARD IMPEY, SIXTH in Bengalee.
THIRD Medal in Shanſcrit.
THIRTY-FIRST in Perſian.

15 Mr. C. LUSHINGTON, FOURTEENTH in Perſian.
EIGHTEENTH in Hindooſtanee.

16 Mr. WIGRAM MONEY, SIXTEENTH in Perſian.
HONORARY Reward in Claſſics.

17 Mr. J. SPROT, SEVENTH in Bengalee.
THIRTY-SIXTH in Hindooſtanee.
PRIZE Engliſh Eſſay.
HONORARY Reward in Claſſics.

18 Mr. A. G. J. TOD. TENTH in Bengalee.
TWENTY-EIGHTH in Perſian.
THIRTY-FIFTH in Hindooſtanee.

19 Mr. THOMAS LIELL, ELEVENTH in Bengalee.
TWENTY-FIFTH in Hindooſtanee.
THIRD in Bengalee Writing.

20 Mr. G. CURTIS, TWENTY-SECOND in Perſian.
TWELFTH in Bengalee.

21 Mr. E. C. LAWRENCE, EIGHTH in Bengalee.
TWENTY-NINTH in Perſian.

22 Mr. D. SCOTT, TWENTY-FIFTH in Perſian.
TWENTY-EIGHTH in Hindooſtanee.

23 Mr. J. DIGBY, THIRTEENTH in Bengalee.
THIRTY-SECOND in Perſian.
HONORARY Reward in Claſſics.

24 Mr. J. R. BARWELL, NINTH in Bengalee.

25 Mr. R. H. RATTRAY, THIRTY-FOURTH in Perſian.

26 Mr. R. MITFORD, THIRTY-SEVENTH in Perſian.

27 Mr. T. MAINWARING, FIFTY-THIRD in Hindooſtanee.

FORT ST. GEORGE.

1 Mr. WM. OLIVER, DEGREE OF HONOR in ARABIC,
DEGREE OF HONOR in PERSIAN.
MEDAL in Mohummudan Law.
PUBLIC Diſputation in Arabic.
PUBLIC Diſputation in Perſian.
HONORARY Reward in Claſſics.
HONORARY Reward in the French Language.

2 Mr. H. GEO. KEENE, DEGREE OF HONOR in Arabic.
DEGREE OF HONOR in Perſian.
MEDAL in Mohummudan Law.
APPOINTED to hold a Diſputation in Arabic
PRIZE Engliſh Eſſay. [and in Perſian.
HONORARY Reward in Claſſics.
HONORARY Reward in the French Language.

3 Mr. WM. SANDERS, SEVENTH in ARABIC.
NINTH in Perſian.
FOURTEENTH in Hindooſtanee.
MEDAL in the Tamul Language.

4 Honorable Mr. COLE, NINTH in Hindooſtanee, former Examination,
NINETEENTH in Perſian, ditto.
HONORARY Reward in the French Language.

5 Mr. SPOTTISWOODE, FIFTEENTH in Hindooſtanee.
TWENTIETH in Perſian.

6 Mr. ROUS PETER, EIGHTEENTH in Perſian.
TWENTY-THIRD in Hindooſtanee.

BOMBAY.

1 Mr. JOHN ROMER, DEGREE OF HONOR in the Hindooſtanee Language.
PUBLIC Diſputation in Hindooſtanee.
THIRD Prize in Nagree Writing.
SIXTH in Perſian.
PRIZE Engliſh Eſſay.
HONORARY Reward in the French Language.

2 Mr. B. ROWLES, ELEVENTH in Perſian.
TWENTY-FIRST in Hindooſtanee.
PRIZE Engliſh Eſſay.
HONORARY Reward in the French Language.

COLLEGE OF FORT WILLIAM,

SEPTEMBER 20, 1804.

Works in the Oriental Languages, by Members of the College of Fort William, printed during the laſt year, or now in courſe of Publication.

I. HINDOOSTANEE.

1. HINDEE STORY TELLER; Vol. II. A collection of Tales, in the Perſian and Nagree Characters.

2. UKHLAQI HINDEE; Tranſlated from the Perſian Verſion of the Heetopades; By Meer Buhadoor Ulee, head Moonſhee in the Hindooſtanee department; Perſian Character; Nuſtaleek.

3. GOOLI BUKAWULEE; a Fairy Tale, illuſtrating allegorically the Soofee Philoſophy; Tranſlated from the Perſian of Shuekh Izzut Oollah, by Moonſhee Nihal Chund; Nuſtaleek Character.

4. SUKOONTULA NATUK; or Story of the Fatal Ring; Tranſlated from the Birj Bhaſha, by Lulloo Lal Kub, and Mirza Kazim Ulee Juwan; Roman Character; to exemplify Mr. Gilchriſt's lateſt improvement in the Orthography of Oriental Words in that Character.

5. HIDAYUT-OOL-ISLAM; Compiled and Tranſlated by Muoluvee Umanut Oollah, Nuſtaleek Character.

6. TOTA KUHANEE; from the Perſian of Qadir Bukhſh, by Moonſhee Huedur Bukhſh, Nuſtaleek Character.

7. QOORAN; A portion of it, Tranſlated from the Arabic into the Hindooſtanee, by learned Natives.

The foregoing works were chiefly executed under the ſuperintendence of Mr. Gilchriſt.

8. A collection of uſeful DIALOGUES: Engliſh and Claſſical Hindooſtanee; intended to facilitate the acquirement of the Hindooſtanee Language by perſons who have not an opportunity of ſtudying its Grammar. By

Enſign William Macdougal, Aſſiſtant Profeſſor of the Hindooſtanee Language.

IN THE PRESS.

9. PREM SAGUR; a Tranſlation of the 10th Section of the Bhagwut, containing the Hiſtory of Kreeſhun. By Lulloo Lal Kub; Nagree Character.

10. ARA ISHI MUHFIL; Tranſlated from the *Perſian Story of the Hatim Tae*, by Moonſhee Sueyud Huedur Bukhſh. Small Nuſkhee Character.

11. KHIRUD UFROZ; Tranſlated from the *Uyar Daniſh of Aboolfuzul*. By Muoluwee Shuekh Hufeez-ood-deen Ahmud. Small Nuſkhee Character.

12. THE GOSPELS; Tranſlated into Hindooſtanee by learned Natives, reviſed and collated with the original Greek, by William Hunter, Eſq. Nagree Character.

13. UKHLAQI MOHSUNEE; Tranſlated from the Perſian, by Meer Ummun, Nagree Character.

PREPARING FOR THE PRESS.

14. SINGHASUN BUTTEESEE; or Tales related by the 32 Figures, which ſupported the Throne of VICRAMADITTYA. Tranſlated from the Shanſcrit, by Lulloo Lal Kub, Nagree Character.

15. UKHLAQ-OOL-JULALEE; or *the* Ethicks of Julalee; Tranſlated from the Perſian, by Umanut Oollah, under the ſuperintendence of Captain James Mouat, Aſſiſtant *Profeſſor* of the Hindooſtanee Language.

II. PERSIAN.

IN THE PRESS.

16. A GRAMMAR of the Perſian *Language*, comprizing a portion of Arabic Inflexion; together with ſome remarks on the principles of General Grammar, ſuggeſted by the ſtructure of the Arabic and Perſian Tongues, as oppoſed to that of the Engliſh and other European Languages. Folio. Firſt part printed off. By Mathew Lumſden, Eſq. Aſſiſtant Profeſſor of the Perſian and Arabic Languages.

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III. ARABIC.

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VII. ORISSA.

PREPARING FOR THE PRESS.

31. A GRAMMAR of the Oriſſa Language; by Poorooſh Ram, Oriſſa Pundit, in conjunction with Mr. William Carey.

READY FOR THE PRESS.

32. The NEW TESTAMENT in the Oriſſa Language, Tranſlated by Poorooſh Ram, the Oriſſa Pundit; reviſed and compared with the Original Greek, by Mr. William Carey.

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33. A GRAMMAR of the Tamul Language has been compoſed by the Reverend Mr. Pœzold, Teacher of that Language.

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26. The HEETOPADES, DAS COOMAR, and SATACS of BHATRI HARI, in the original Shanſcrit, with introductory Remarks; by H. T. Colebrooke, Eſq.

IN THE PRESS.

27. The AMARCOSH; a Shanſcrit Dictionary, in general uſe throughout Hindooſtan; the original Text, with Notes in Engliſh, by H. T. Colebrooke, Eſq.

PREPARING FOR THE PRESS.

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PREPARING FOR THE PRESS.

34. The GOSPELS in the Malay Language; by Thomas Jarrett, Eſq.

35. A GRAMMAR of the Malay Language; by John Shaw, Esq. late Junior Counsel of the Honorable Company.

36. A DICTIONARY of the Malay Language; by the same.

Mr. Shaw is now residing at the Court of Queda in the interior of the Malacca Peninsula, for the purpose of prosecutiug with advantage his Researches into the Language and Literature of the Malays.

ORIENTAL COMPOSITION.

37. PRIMITIÆ ORIENTALES, Vol. II, containing Theses in the Persian, Hindoostanee, and Bengalee Languages; and Declamations in the Arabic Language, pronounced at the Public Disputations on the 29th March 1803, by Students of the College of Fort William; to which is added, a Speech in the Arabic Language, delivered on that occasion, by the Arabic Professor.

IN THE PRESS.

38. PRIMITIÆ ORIENTALES, Vol. III, containing Theses in the Persian, Hindoosta-

nee, Arabic, and Bengalee Languages; and a Declamation in the Shanſcrit Language, pronounced at the Public Diſputations on the 20th September 1804, by Students of the College of Fort William; to which is added, a Speech in the Shanſcrit Language, delivered on that occaſion, by the Shanſcrit Teacher. With Tranſlations.

IMPROVEMENTS IN ORIENTAL PRINTING.

HINDOOSTANEE DEPARTMENT.

PERSIAN ALPHABET. The Nuſtaleek Type firſt made by Mr. WILKINS, came from his hands in ſo perfect a ſtate in point of beauty, as hardly to admit of improvement. But in reſpect of eaſe and certainty to the reader, ſeveral improvements have been made. Theſe are,

1. Contrivances to diſcriminate the various ſounds of the letters Alif, Wau, and Ya.
2. Marks whereby letters in the Perſian Alphabet, are made to repreſent certain ſounds in the Nagree, which have no correſponding character in the Perſian.
3. Marks of Punctuation, never before introduced into Oriental Writing.

NAGREE ALPHABET. By very ſimple marks, the Nagree letters have been made to repreſent thoſe ſounds in Arabic and Perſian, which have no correſponding Character in the Nagree Alphabet.

Marks of Punctuation have been introduced, ſimilar to thoſe in the Perſian.

ROMAN ALPHABET. This Alphabet has been made to expreſs every Character in the Perſian, Arabic, and Nagree Alphabets, with ſuch accuracy, that from it the true Orthography in Oriental Characters may be again reſtored with eaſe and certainty.

The foregoing improvements have been made by Mr. Gilchriſt.

SHANSCRIT AND BENGALEE DEPARTMENT.

A new and improved Devanagari Type has been caſt for the Shanſcrit Language, under the ſuperintendence of Mr. William Carey.

1. In this Font, there are Types of all the COMPOUND Letters.

2. By the conſtruction of certain Initial, Medial, and Final Letters, the Characters come in contact in the preſs as in writing.

A Font of Types in the Oriſſa character (being the firſt in that Language) is now caſting, under the ſuperintendence of Mr. Carey.

PERSIAN AND ARABIC DEPARTMENT.

An improved Font of Perſian Types has been caſt by learned Natives in the Perſian and Arabic Department, at their own expenſe, and for the uſe of their own Preſs; under the ſuperintendence of Kulb Alee, the Perſian Writing *Maſter*.

THESIS,

PRONOUNCED AT THE DISPUTATION IN

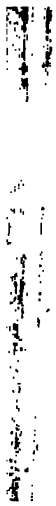
THE HINDOOSTANEE LANGUAGE, ON

THE TWENTIETH OF SEPTEMBER, 1804.

BY

MR. J. ROMER,

STUDENT OF THE COLLEGE OF FORT WILLIAM.



दअ़वा

ममालिकि हिंदकी ज़बानोंकी असल
बुनयाद संस्कृत है ॥

लेकिन जो शख़्स इस दअ़वेके साबित
करने का इरादः करे उसे हिंदूस्तान
की बअ़ज़ी ज़ुबानि मुरवज से ख़ूब
वाकिफ़ होना और हासिल करना
ज़रूर है गोकि वुह सबसे माहिर
नहो पस मुझे अगर यिह बात
मालूम नहोती कि इस बाति दअ़वेमें

वुछ क़सूर नकरूं तो इस काम में हरगिज़ दख़ल नकरता जिसके रद्द ओ वदल करनेके लिये ऐक वसफ़भी मुझमें नहीं ॥

जव कि यिह माजरा यूंहै जैसामैंने बयान किया तो उन वसीलों को जो मैं अपने दअ्वेके क़ाइम रखने को लासकता हूं इख़तियार करके उन की होश मुसन्निफ़ों से जिन्होंने इस मुक़द्दमे में लिखा है ख़्वाह लफ़्ज़ हों या मअ्ने इसतआरः करता हूं उम्मेदवार हूं कि मेरा यिह उज़्र क़ुबूलहो ॥

चुनांचे उन मुसन्निफ़ों में जोंस साहिब सब से नामवर है लेकिन उसके किसम बकिसमि इश्तबाक़ की तफ़तीश और मूशिगाफ़ी से बाज़ रहता हूं इस वास्ते कि इस कलाम की तर्ज़ से ज़रूर है कि नाम क़ुदूर जितना होसके मुख़्तसर करूं पस उस साहिब की किताबों के जुदे जुदे इक़तबास करनेसे उन दलीलों की वज़्ह के ज़ाहिर करने के इवज़ उलझेड़ा डालना है॥

. . . . . .

तमाम हिंदुस्तान की मुख़्तलफ़ि ज़बानों की जड़ संस्कृत है कि जिस

से वे पैदा हूई हैं इस सबब मेरे ख़्याल में यिह बात ठहरती है कि हरएक का जुल्वी अह्वाल कि जिसमें संस्कृत की मुवाफ़क़त औ मुख़ालफ़त का बयान हो लिखा जावे ॥

और वुह रिसालः कि संस्कृत और पराक्रत की ल्ुबान के बयान में लिखा और मशहूर है जो इसी वज़्अ का है तो काफ़ी है कि उसके साहिबि फ़हम मुसन्निफ़ की बातों से जोकुछ कि इस दअ्वेके बर क़रार रखने को मेरी दरयाफ़ में

मुनासिब है इसलिंबात करूं और
उस सबब से कि जिसका मज़कूर
इबतदाय कलाम में मैं ने किया
आमदन यिह काम करता हूं ॥

उस रिसालए मज़कूर के मुसन्निफ़
ने पराक्रत या सरसुती बाला
बानीका बयान करके हिंदी या
हिंदवी ज़बान में यूं लिखा है कि
मअलूम होता है जो आज कल की
हिंदूस्तानी ज़बान उससे निकली है
और उस भाषा में नज़म की आज़
माइश करने से जो मुशबहत
हिंदी और संस्कृत मे है सो बहुत

से वे पैदा हूई हैं इस सबब मेरे ख़ियाल में यिह बात ठहरती है कि हरएक का जुल्वी अह्वाल कि जिसमें संस्कृत की मुआफ़क़त औ मुख़ालफ़त का बयान हो लिखा जावे ॥

और वुह रिसालः कि संस्कृत और पराक्रत की ज़ुबान के बयान में लिखा और मशहूर है जो इसी वज़्अ़ का है तो काफ़ी है कि उसके साहिबि फ़हम मुसन्निफ़ की बातों से जोकुछ कि इस दअ़्वेके बर क़रार रखने को मेरी दरयाफ़ में

के सिवा बआसानी असल संस्कृत में पाए जाते हैं और यिह वुह जड़ है कि जिस से हिंदी पैदा हूई है न हिंदी वुह लुबान है कि जिस से संस्कृत ने रौनक़ पाई है इशारा क़ से साबित होती है क्यूं कि मुशा बहत हिंदी में नहीं रहती और संस्कृत में क़ाइम रहती है ॥

गाराया बंगला लुबान तमाम सूबे बंगाले में सिवाय सरहद्दी ज़िलओं के मुरबज है और लोग कहते हैं कि सिर्फ़ पूरब की तरफ़ खूब सफ़ाई से बोली जाती है और

जिस तरह वहांके रहने वाले उस ज़ुबान को बोलते हैं सो इसमें बहुत कम अल्फ़ाज़ हैं कि जिन की बुनयाद असल संस्कृत से नहीं ॥

दूसरी ज़ुबान जो इसी सिलसिले में मैथला या तिरहुतया है सो भी बंगले से बहुत मुशाबिः है और वे हरूफ़ कि जिन में वुह लिखी जाती है उन में और बंगले के हरफ़ों में थोड़ा सा फ़रक़ है ॥

वुह ज़ुबान जो सूबः उड़ीसा या

उड़ा देसा में बोलते हैं जिसका नाम उड़या है जहां तक कि नाक़िस नमूने से दरयाफ़्त होती है तो इस में संस्कृत के अलफ़ाज़ जो तरह बतरह मे ख़राब हूऐ हैं और बअ़ज़े फ़ारसी और अ़रबी लफ़ज़ जो हिंदूस्तानी के वसीले से मुसतअ़ार हैं और वे कि जिनकी असल में शक है मिले हैं ॥

ये वे पांचों ज़ुबानें हैं कि हिंदूस्तान के उत्तर और पूरब के बसने वाले बोलते हैं और ये पांच

ज़ुबानें जो इस ममलुकत के
दखन और पछम की तरफ़ के
बाशिंदे बोलते हैं मैं इसी ही
सनद पर बयान करता हूं ॥

पहली उन में से तामल जिस
ज़ुबान का मुसन्निफ़ ने ग्याकरन
और उवेधान की एक एक पोथी
देखी है और इन दलीलों से
यिह इरशाद किया है कि तामला
में बहुत से संसकृत के अलफ़ाज़
जों के तों या कुछ तबदील पाए
हूऐ मौजूद हैं और अकसर
बिगड़े हूऐ और ऐसे बहूत हैं

कि जिन की असल में शुबह है ॥

दूसरी महाराशतर या महरटे की ज़ुबान से हिंदूस्तान की और ज़ुबानों की मानंद बहुत सी साफ़ संस्कृत की बातें हैं और उससे ज़ियादः ख़राब अलफ़ाज़ उसी भाषा के आते हैं और थोड़े से अलफ़ाज़ि अरबी ओ फ़ारसी मख़लूत हैं और सिवाय इस के अकसर ऐसे हैं कि जिन की बुनयाद कुछ मअलूम नहीं होती ॥

तीसरी कारनाटा या कारनाड़ा

जो कारनाटक की पुरानी भाषा है जो मुशबहत संस्कृत में और दख्खन की और ज़ुबानो में है सो यहां की बोली में भी है काडे भी अकसर और दख्खनी क़ौमों की मानन्द अपनी मुकली ज़ुबानों के साथ बदवज़ई से संस्कृत के तलफ्फुज़ करने में बंगाले और उसके मुलहक़ मुलकों के बद नमुने की पैरवी नहीं करते ॥

चौथी तैलांगा तेलंगा तिलांगा नाम क़ौम का और ज़ुबान का और

उन हरफ़ों का कि जिन में यिह बोली लिखी जाती है तिनों का है और वहां के ब्रह्मन इन्हीं हरफ़ों से संस्कृत के अलफ़ाज़ लिखते हैं और कहते हैं कि संस्कृत के लफ़ज़ तिलांगे के मुहावरे में और दखनी बोलियों मे ज़ियादः हैं ॥

पांचवीं गुरजरा जिसको गुजरात कहते हैं वहांके रहने वाले वुह ज़ुबान बोलते हैं कि जिस का नाम उनका हम नाम है सो हिंदी मे अकसर मुशाबिह

और जिस ख़त में वुह लिखी जाती है मुंडी नागरी से थोड़ा ही कुछ फ़रक़ है ॥

मैं ने इसी सूरत से एक मज्मूआ मुख़्तसर किताब का बातें जो इस दअ्वे के बर क़रार रखने को किफ़ायत करती हैं इजतमाअ़ कर लीं हैं और सिर्फ़ इतनी बात लिया दः कहता हूं जब लग संस्कृत की असल लउसूल हाथ नलगे तब तक चाह इये की हम हर सूरत में इसी को हिंदूस्तान की उमल लिसान समझें ॥

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION.—" THE SHANSCRIT IS THE " PARENT LANGUAGE OF INDIA."

MUCH reading, and an intimate knowledge of some, if not of all the different dialects of India, seem to be attainments so indispensable to any one undertaking the defence of this position, that had not circumstances required of me not to be backward in the performance of an allotted duty, I confess that I should never have ventured upon a theme, to the discussion of which I am unable to bring even one necessary qualification.

This being the case, I trust that I stand excused, when resorting to the only practicable means

means of supporting my argument, I borrow either the words or the sense of those ingenious authors who have written on this subject.

In this department, the great name of Jones occupies the first rank; but from the profundity and variety of his etymological researches, I recede with reverence; because this discourse, from its nature, requiring all possible brevity, a few detached quotations from his works on this subject would confuse, rather than elucidate, his system of argument.

That the languages of Hindoostan are derived from one parent stock, viz. the Sunskrit, may, I think, be proved by entering into a short account of each, in which their grand points of coincidence and disagreement should be marked out and explained: And as this is the plan adopted in "A Dissertation on the Shanscrit and Pracrit languages*," now before the Public, I shall content myself with quoting from the ob-

* Asiatick Researches, Volume VII, page 199.

servations

servations of its very ingenious author, every thing I deem essentially necessary towards establiſhing the truth of the position, I am bound to maintain. And this, I confessedly do, for the reasons I have adduced at the beginning of this discourse.

THE author of the dissertation abovementioned, after giving an account of the "Pracrit or Saraswata *bala bani*," proceeds to notice the *Hindee* or Hinduwee, which according to him, seems to be the language which forms the groundwork of modern Hindoostanee. On examining the Poems in this dialect, the great similarity which Hindee bears to the Sunskrit, is particularly observable; and no person acquainted with both, can hesitate in affirming, that Hindee is chiefly borrowed from Sunskrit. Many words of which the etymology shews them to be the purest Sunskrit, are received unaltered; many more undergo no change but that of making the final vowel silent; and in a still greater number no other difference takes place, than what arises from

from the uniform permutation of certain letters; the rest too with comparatively few exceptions, may be easily traced to a Sunskrit origin.

That this is the root from which Hindee has sprung; not Hindee the dialect, whence Sunskrit has been refined, may be proved by etymology, the analogy of which is lost in Hindee and preserved in Sanskrit.

In all the provinces of Bengal, Gara or *Bungalee* is still the prevailing language, except perhaps some frontier districts: but is said to be spoken in its greatest purity in the *Eastern* parts only: and as there spoken, contains few words which are not evidently derived from the Sunskrit.

The next in succession is the Muet,hila or Tirhootya, which is very nearly allied to the Bungalee, and its written character differs little from that which is used throughout Bengal.

THE language spoken in the province of Oot,hkala, or Ooradesa called Ooriya, so far as a judgment can be formed from imperfect specimens, contains many Sunskrit words, variously corrupted, with some Persian and Arabic terms borrowed through the medium of Hindoostanee, and with others of doubtful origin.

THESE are the five dialects spoken by the nations, which inhabit the Northern and Eastern portions of India; the other five, or those, spoken by the inhabitants of the Southern and Western parts of the Peninsula, I shall, on the same authority proceed to describe.

First. THE Tamul, of which dialect, our author informs us, he had an opportunity of inspecting a grammar and dictionary, and on these authorities is enabled to state, that the Tamul contains many Sunskrit words, either unaltered, or little changed, with others more corrupted, and its till greater number of doubtful origin.

Second.

Second. THE Muharashtur or Muhrutta, like other Indian tongues, contains much pure Sunskrit; and more corruptions of that language, intermixed with words borrowed from Persian and Arabic, and with others derived from an unknown source.

Third. KARNATA or Karnara, the ancient language of the Karnatuk, this too bears the same affinity to Sunskrit, as other dialects of the Duk,hshun; and the Kanaras, like most other Southern tribes, have not followed the ill example of Bengal, and the provinces adjacent to it in pronouncing the Sunskrit language, in the same inelegant manner with their own provincial dialects.

Fourth. TUELANGA, Tilinga, Tilanga, at once the name of a nation, of its language, and of the character in which that language is written. The Tuelanga Brahmuns employ it in writing the Sunskrit tongue, from which the Tuelan a idiom is said to have borrowed more largely,

largely, than other dialects used in the South of India.

Fifth. GOORJURA, the modern Goojurat, the tribe inhabiting this province speak a language denominated from their own appellation; it bears a great affinity to the Hindee tongue, and the character in which it is written, conforms almost exactly with vulgar Nagree.

HAVING thus from a work of very considerable merit, collected authority sufficient to establish my position, I shall only add; that until the source shall be discovered, whence the Sunskrit itself is derived, we must consider that language as the parent of all the Indian dialects.

THESIS,

PRONOUNCED AT THE DISPUTATION IN THE PERSIAN LANGUAGE, ON, THE TWENTIETH OF SEPTEMBER, 1804.

BY

MR G. SWINTON,

STUDENT OF THE COLLEGE OF FORT WILLIAM.

اشعار خواجه حافظ شیرازي معرّا است از شوائب
هوس وآز بلکه متضمن مواعظ و عشق حقیقي

حضرت بي نیاز

سپاس قدسي اساس مر حضرت کبریا را جلّ وعلا
که وارستگان حرص وآز را محرم راز خود ساخته
بر اپردهٔ معرفت رسانید وپاکبازان بانیاز را از
افضال خویش سرافراز فرموده از جام طریقت
مي عشق ومحبت چشانید

نه سودای خودشان نه پروای کس
نه در کنج توحید شان جای کس
چنان مست برحسن صورت نگار
که با حسن صورت ندارند کار

اما بعد بر خداوندان فرهنگ وهوش وحقیقت
شناسان معنی نیوشش که بمدد کاری اندیشهٔ
معرفت پیشه راه از جهان مجاز بعالم حقیقی می برند
و بدستیاری توفیق وفکر عمیق از مغلطهٔ صورت
و پردهٔ غفلت وارسته بمنزل غرض اصلی و
مقصد واقعی میرسند واموارهٔ اهم ایشان مبذول
درکشف نقاب مقصود حقیقی است وپیوسته
دیدهٔ دل وخردشان آئینه دار شاهد معنوی
مخفی ومحتجب نیست که رهروان کوی طریقت مرحله
پیمایان بادیهٔ معرفت محرمان راز حریم بارگاه ایزدی
بادهٔ پرستان طریقت ومعرفت الهی روشن
دلانیکه نفوس طاهرهٔ ایشان از شوب
هوسات مصفّا و قلوب طیبهٔ ایشان ازلوث
شهوات مبرّا هرگاه رموز ودقایق عشق حقیقی الهی را
بیان کنند اکثر عبارات مضامین را در لباس

صورت و عشق مجازي جلوه دهند و جميع الفاظ و
عباراتي كه در محاورات و اطلاقات اهل صورت
در آمده استعاره كنند تا تاثيرش در نفوس ارباب
معرفت و لذت آن در قلوب اهل صورت بيشتر
گردد بي آنكه ايشانرا با ايچكسي سروكاري باشد يا با
هيچ سكري و شرابي شغلي پس كاهي چون عاشقان
صوري ذكر معشوق و غنج و دلال و صفت زلف و خال
در كلام ايشان در آيد و كاهي مثل باده پرستان
دنيوي در عبارت ايشان ذكر مي و ميخانه و ساقي
و پيمانه در ميان بيايد و وقتي چون هوسناكان دنيا
بتمناي لقا و ديدار زبان ايشان مترنم و وقتي چون
اهل آز و حرص بحرف بوصله و كنار متكلم و حاشاكه از
معني حقيقي اين الفاظ ايشان را علاقه بود و يا واسطه
باشد بلكه چون معاني مجازي مقصود ايشان با
معني حقيقي اين الفاظ يك گونه مناسبتي و يكنوع

مشابهتي دارد اين الفاظ را بطور استعاره در
معاني مجازي استعمال كنند تا اهل صورت وخداوند
معني هريک بخيال خود و تصوّر خويش خرم و محظوظ
گردند اما مشابهت كه جامع ميان معني حقيقي و معني
مجازيست بوجوه شتّي در كتب تصوف مذكور
گرديده و در اينجا بطور نمونه آورده شده مثلا محبت
و عشق بشراب صوري مشارک است در اثر
بيهوشي و بي خودي ولقا و وصل دنيوي با قرب
حضرت صمديت شريک است در انكشاف و
بي حجابي وزلف وخال عالم مجاز مشابه است در
ظلمت و تاريكي با اسرار حضرت بي نياز و غنج و
دلال معشوق صوري مشابه بود بلطائف و دقايق
امور الهي وتجلي ايزدي مشابه است در مست
نمودن ساقي صوري

معنی است که دل اهمی رباید دین اهم
معنی است که مهر میفزاید کاین اهم
لیکن بلباس صورتش جلوه دهند
تا بهره برد دیدهٔ صورت بین اهم

مقیاس این حال ومصداق این مقال کفتکوی
کاشف اسرار عشقبازی محمد حافظ شیرازی
است که کلام بلاغت نظامش ازسر تا پا بحر توحید
وعرفان وکلمات طیباتش باعث ذوق ووجدان در
هرجا مضامین خدا اکاهی و حقایق شناسی را در
سلسله بیان کشیده وبهرمقام مدارج کمال وجلال
حضرت مفضال را درعرصه تبیان آورده مراتب
اندرز ونصیحت که کونین را نافع شود دراشعارش
پیدا وانوار لطائف ودقایق حکمت که منافع نشأتین را
جامع بود در ابیاتش هویدا وچون هرکس را

بهجت حلاوت و لطافت و فصاحت و بلاغت
اشعارش بمعنوي آن رغبتي وافر را بمطالعه آن
همچتي است بنابر ان مناسب بل واجب نمود که
ایشانرا ازان معنی آگاهي داده آید که مبادا کلمات
حافظ که بحسب ظاهر مشتمل بر الفاظ معشوق و
شراب است موجب وحشت و نفرت گردد و بر خاطر
خطیر ایشان ازطرف حافظ غبار سوء الظن بنشیند
زیرا که باتفاق کتب تاریخ معتبره و روایات متواتره
بر ثبوت پیوست که خواجه محمد حافظ مردي بود حافظ
ظاهر قران و در علوم و فنون فضایل یکتاي دوران
انواره بیاد الهي از کثرت گریزان شدي و گوشه
نفرید و وحدت جویان بودي در سلوک مسالک
شریعت و طریقت از ائمه ممتاز و در استقامت بر
طریق حقیقت و معرفت از اقران منحاز در تصفیه ظاهري
که عبارت از ترک محرمات و مناهي است وحید الدهر

اشعار را از عالم مجاز بسوي معنوي كشد تا بمقصود
مصنف مناقض و با ماهرين واقفين مخالف نشود
چرا كه حالات قايل را تا كسي بخوبي درنيابد پي بمقصود
و مراد قول آن هرگز نبرد اما بعضي قصه پريشان بافته
عوام بدگويان كه آنرا اثري بر صفحه دوران نيست مصادم
صلاح و تقواي آن برگزيدهٔ درگاه خدا چگونه تواند
كرديد و اين اختلاف عوام بمقاومت اتفاق خواص
چگونه تواند رسيد

خوش نيست قياس پاكبازان كريم
بر شهوت و آز بر خسيسان لئيم
زان آتش دلفروز كش ديد كليم
از آتش خانه سوز فرقيست عظيم

TRANSLATION
OF THE FOREGOING
THESIS.

POSITION.—"THE POEMS OF HAFIZ ARE "TO BE UNDERSTOOD IN A FIGURA- "TIVE OR MYSTICAL, AND NOT IN A "LITERAL SENSE."

PRAISE and glory to the most high God, who revealing Himself to those who have subdued all inordinate passions, has admitted them to an intimate knowledge of the mysteries of his essence; and who exalting, by His favour and grace, the pure, and humble minded, has given them to taste of the wine of devotion, and spiritual love, from the cup of true theology.

VERSES.

These persons have no thoughts of self, no fear of others;

No

No room for any one in the closet of devotion:
So intoxicated are they with the beauty of the creator of matter,
That material beauty cannot fix their regard.

SADEE.

MEN of understanding and discernment, who, guided by superior wisdom and judgment, have directed their thoughts from this vain and perishable world to the mansions of eternity, and who, by intense meditation, and the divine grace, being convinced of the illusions of sense, have advanced from behind the veil of ignorance, and have attained the ultimate object of their earnest wishes, are well apprized, that whenever the travellers in the paths of true piety and devotion, the partakers of the wine of divine love, whose pure minds are unpolluted by the admixture of lustful passions, and whose guileless hearts are uncontaminated with the grossness of sensual desires, illustrate the sublime mysteries of spiritual love, they array their chaste ideas in the

the garb of objects of sense, and human love, and avail themselves of the various expressions and figures of speech which mankind in general employ in the description of sensible objects, in order that they may excite more lively conceptions of their meaning in the minds of the pious, and adapt themselves more to the capacity and taste of superficial observers; not that they themselves are inspired with a human passion, or are addicted to wine, and sensual gratification.

Sometimes, therefore, in the character of a terrestrial lover, they celebrate the personal charms of their beloved fair, and sometimes in the character of a gay libertine, they sing the praises of wine, the pleasures of the tavern, and the rapturous joys of human love. Let it not however be supposed, that the objects implied by the literal sense of these words, occupy a place in the minds of those virtuous and devout theologists, who having discovered an imaginary resemblance between the material objects denoted by

ودر تزکیه باطنی که مراد از ترکیب علایق وماسوای الهی
است فرید العصر بنابران بالاتفاق علمای آفاق اورا
اززمره عرفا واولیای آله واز طائفه تارکان ماسوالله
انگاشتند واشعار آبدار اوکه باوجود مضامین توحید
ومعرفت چون درفصاحت وبلاغت بحد اعجاز رسیده
بود اورا بترجمان الاسرار ولسان الغیب ملقب کردند
پس چنین کس هرگاه ذکر معشوق وشراب دربیان
حالات بمیان آرد یقین است که مراد ازان غیر ظاهر
باشد پس مقصود حافظ نیز دراشعارش از
معشوق جناب سرمدی واز شراب محبت وبیخودی
بود خصوصاً که خوداهم برای تنبیه غافلین ودفع طعن
طاعنین غرض اصلی ومقصود واقعی خودرا بلفظ صریح
وبیان فصیح تصریح نموده باشد چنانکه میفرماید

ندیم ومطرب وساقی همه اوست
خیال آب وگل در ره بهانه

غرض ز مسجد و میخانه ام وصال شماست
جز این مراد ندارم خدا گواه منست

بیا ساقی آن می که شاهی دهد
بپاکی او دل گواهی دهد
بمن ده مکن کردم از غیب پاک
برآرم بعشرت سری زین مغاک

پس با وجود این تصریح اگر در بعضی اشعارش بنابر رعایت اطلاقات صورت و مراعات مناسبات تشبیه و استعارت مطلوب معنوی در حیز خفا افتد و مطلوب صوری بجهت قراین الفاظ از مکمن بطون سر برزند بر ذکی متوقد واجب ولاذب است که بر ان التفات نفرموده حالات حافظ را از خارج دریافته و مطلوب واقعی را که خود در بعضی ابیات تصریح نمود پیش نظر حق نگر داشته محمل جمیع

by these words, and the mystical and immaterial ideas which they wish to express, employ them in a metaphorical sense, in order that every reader may derive gratification by interpreting them in the manner most congenial to his own taste.

It will be proper to introduce in this place a few examples, extracted from the works of the Sooree Theologists, of the connection and resemblance which they trace between such intellectual ideas, and sensible objects. Divine love is said to resemble wine in its effects of producing an extasy or delirium of the senses: the sight and company of a mortal mistress convey some idea of approximation to the presence, and contemplation of the essence of the deity: her dark ringlets and black mole are supposed to resemble the mysteries of the Godhead which are enveloped in obscurity and darkness, and her tender glances and attractive airs are compared with the endearing charms and truths of divine knowledge; while, finally, the resplendent glory which surrounds

surrounds the deity, like the smiling cupbearer, administers to a total inebriation of sense.

VERSES.

It is the spirit which robs us of our religion and hearts;
It is the spirit which inflames the passions of love and hatred:
But to render it comprehensible to the material eye,
It is necessary to display it in the garb of matter. JAMEE.

THE proof of these preliminary observations will be found upon an examination of the compositions of MOHUMMUD HAFIZ of Sheeraz, whose poems breathe throughout a continued and enchanting strain of fervid devotion, and spiritual love. Every verse teeming with sublime illustrations of the divine nature and eternal truth, and every line glowing with an animated description of the glory and perfections of the all gracious Creator, convey lessons of the purest morality and wisdom. THE

THE elegance, the sweetness, and the delicacy of the poetry of HAFIZ, are felt and acknowledged by all; but to remove those objections which have been raised by some, who, insensible to the spirit and real import of his verses descriptive of love and wine, understand them in a literal sense, it must be observed, that the concurrent testimony of the most authentic histories* and of oral tradition proves, that HAFIZ was eminent for his study and knowledge of the Koran, for his virtues, and for his acquisitions in science: that he kept himself retired from the noise and bustle of the world, to devote himself to the service of GOD, and courted tranquillity and solitude to reflect on the divine nature and attributes: that he was remarkable for his piety, and peculiarly strict in the observance of the articles of his faith: that he surpassed all his contemporaries, as well in the superior propriety of his conduct in life, and outward behaviour, by

* See the *Tuzkiru-i-Doulut Shahee*, the *Rouzut-oos-Sufa*, the *Hubeeb-oos-Siyur*, the *Nufuhat-ool-oons* and the *Buharistan-i-Jamee*.

avoiding

avoiding things unlawful and forbidden, as in inward purity of mind, by a total disregard of temporal concerns, and by forsaking all but GOD. He has, therefore, by the universal consent of his countrymen been classed with their devout and holy men; and on account of the unrivalled elegance and beauty of his poetry, notwithstanding the abstruse, and profound theological subjects therein comprised, he has received the appellation of "*the tongue of mystery,*" and "*the voice of inspiration.*"

WHEN such a person then, in the illustration of his subject, introduces the mention of love and wine, it cannot be supposed that he employs these terms in a literal sense; and hence it will follow, that in the poems of HAFIZ, by the beloved is typified the *Deity himself*, and by wine, *spiritual love*, and *holy rapture*. This conclusion is strongly corroborated by the avowed and clear declaration which HAFIZ himself has given of his meaning, to guard against the misinterpretation of the inattentive, and to refute the censure and misrepresentation of his enemies, viz.

VERSES.

VERSES.

He is, all in all, my companion, my musician, and my cup bearer;
The use of material terms is a mere pretext.
By the mosque and by the tavern, I mean union with thee;
Thou God art my witness, that I have no other wish,
O cup bearer, bring that wine which crowns me with independence, and to whose purity my heart bears evidence:
Give it to me, that I may be purified from sin, and rise triumphant from the darksome pit of this world.

If therefore, in some of the verses of Hafiz, notwithstanding what has been here declared, their real and spiritual meaning should, in consequence of the metaphor being too far pursued, be obscured or lost, and the literal sense, from the close connection of the words, appear to be the most obvious, it is nevertheless incumbent on the reader of discernment, in forming his judgment of

of HAFIZ, to overlook this circumstance, and keeping constantly in view the explanation which has been given in other verses, to reconcile the seeming difference, and to understand the whole in a mystical sense; that thus he may not defeat the intention of the poet, nor oppose the opinion of the most experienced judges. No one indeed, until he has first informed himself of the life and private history of the author, is competent to decide on the *scope and merit of his writings.*

A FEW idle and unfounded reports which have been propagated to the prejudice of HAFIZ, will surely not be deemed sufficient to overthrow the established purity and piety of his life, and the opposition of the censorious vulgar will be of little weight, when compared with the approbation and concurrence of the learned and noble minded in his favor.

VERSES.

It is not proper to infer that the upright and virtuous

virtuous, are actuated by the selfish passions of the ignoble, and mean:

There is a wide difference between the fire which consumes a house, and that holy flame which Moses beheld. JAMES.

THESIS

REPLY

TO THE

THESIS OF THE RESPONDENT,

IN THE PERSIAN DISPUTATION,

BY

Mr. WILLIAM OLIVER,

THE FIRST OPPONENT.*

THE principal argument, or that at least which has been most strenuously urged, in favour of the proposition, is drawn from the purity and the holiness, in which, according to the concurrent testimony of the most authentic Histories, HAFIZ passed his life.

THOUGH I cannot yield an implicit belief to the exaggerated representations, which the Per-

* At the Diſputations in the Oriental Languages in the College of Fort William, it is uſual for the Opponents after they have finiſhed their arguments againſt the Theſis of the Reſpondent in the manner of the Schools, to declare their real ſentiments on the ſubject, in a ſhort Theſis of their own.

sian

sian Historians have given of the Poet's virtues, I may admit them to be true, without diminishing the force of my objections to the inference which the Respondent has deduced from them.

That the general character of an author will infallibly direct us to the sense and tendency of his writings, and that it is impossible to suppose that a pious and devout man can employ his pen on subjects of so worldly a nature as *love* and *wine*, appear to be the premises from which the Respondent has concluded, that "In the Poems of Hafiz, by the *beloved*, is typified the deity himself, and by *wine* spiritual love and holy rapture."

To discover the fallacy of this reasoning, requires but a very slight acquaintance with the lives and compositions of writers; and the celebrated Sadee, amongst others, affords us a sufficient proof, that the strictest principles of virtue and religion have not always influence enough to confine the talents and the genius of an Author to the inculcation of morality, or to prevent him from indulging the most reprehensible pruriency of imagination, and giving free scope

to

to the most indelicate licentiousness of language.

The moral and religious character of this Poet, as given by his Biographers, is in nothing inferior to that of HAFIZ; his piety, his devotion and his abstraction from all temporal concerns are enlarged upon with all the enthusiastic eloquence of panegyric; yet, to this pious and devout Sheikh is attributed the most shameful production that ever disgraced any language. But if it should be urged that the "impurities" have been unjustly ascribed to SADEE, we may obſerve that there are three or four ſtories in his celebrated work, entitled the Goolistan, which show that even the grossest indecency of composition, among Persian Authors at least, is not considered to be at all incompatible with purity and holiness of life.

I cannot forbear to notice that the Respondent appears to have assumed, that HAFIZ throughout all his Odes intended to illustrate the mysteries of the Soofee Theology. His words are these; "When such a person, then, *in the illuſtration of* "*his ſubject*, introduces the mention of love and "wine,

" wine, it cannot be supposed that he employs " these terms in a literal sense." It is hardly necessary to observe, that the truth of the proposition is here adduced as an argument to invalidate all the objections that may be raised against it; for if I should admit that all the Odes of HAFIZ are mystical, I could not consistently maintain that he employed the terms above mentioned literally.

BUT the conclusion, which I have proved to be drawn from the erroneous, or at least disputable premises, *is strongly corroborated by the* avowed and clear declaration which HAFIZ himself has given of his meaning, viz.

VERSES.

He is all in all, my companion, my musician, and my cup bearer;
The use of material terms is a mere pretext.

To the eagerness, which invariably attends the defence of a favourite system, no obstacle appears to be unsurmountable; difficulties however great, and however numerous, form scarcely the shadow of an impediment. In the present case,

case, the innumerable inconsistencies, which arise from the attempt to explain all the poems of HAFIZ mystically, are considered to be of little importance; to reconcile contradictions causes no perplexity, no embarrassment; if one interpretation fails, another is substituted in its place; and words are perverted, and sentences distorted into a thousand shapes, that they may be brought to bear some relation, though ever so remote, to the mysteries of the Soofee theology.

HENCE *then*, though a multitude of passages might be brought, in which the adoption of the arbitrary significations, which HAFIZ has attached to particular words, seems to be totally impossible, of what use would they be? Is it probable, that quotations, however indisputably they may appear to relate to human love and worldly enjoyments, will impress conviction on the minds *of those*, who in *wine of two years old* can discover an allusion to the Koran, and who determine a *mistress of fourteen* to signify Mohummud? It would, indeed, be useless to submit citations from the poems of HAFIZ to a process, by which even the indelicate pages of SADEE may be made to teem with chaste and pious

pious sentiments; and I shall therefore advert to a few circumstances of a different kind which tend to justify my objections to the proposition.

AN anecdote related in the life of HAFIZ, prefixed to the printed Edition, is not unworthy of our attention; the source, from which it is derived, I consider to be unquestionable; but whether the inferences which I have drawn *from* it be just or not, I leave to the decision of every unprejudiced mind.

HAFIZ had written an Ode, of which the following was the last couplet:

گر مسلمانی از نیست که حافظ دارد
آه اگر از پی امروز بود فردائی

"IF the Moosulman religion be of that *kind* "which HAFIZ professes—Alas, should there be "an *hereafter!*"

WE shall not inquire what interpretation should be given to this distich, or whether it should be understood in a mystical, or in a literal sense.

It

It is certain, that HAFIZ, conscious of his inability to give any explanation of the passage, which would satisfy those who were about to condemn him as an unbeliever, dexterously transferred it from his own mouth to that of an Infidel, by inserting before it the following couplet:

این حدیثم چه خوش آمد که سحر گه میگفت
بر در میکده با دف و نی ترسائی

"How grateful to me were the tidings, which an "infidel sung this morning, at the door of a "tavern, to the sound of the drum and the "pipe!"

DOES it not appear extraordinary, that a verse which the zealous advocates for the mystical interpretation of HAFIZ, will find little difficulty in explaining, should have nearly cost the Poet his life? That to screen himself from the suspicion of entertaining opinions militating against the religion of his country, he should be compelled to make an infidel utter the sentence, which, proceeding from his own mouth, would have condemned him to death? Is it not, therefore,

fore, probable, nay, is it not certain, that some at least of his cotemporaries, and those too, men of rank and estimation among his countrymen, were convinced that the principles of the Soofee Theology were not applicable to all his compositions, but that a portion of them related to human love and sensual gratifications?

MOREOVER, though the Respondent has thought proper to apply the epithets of *idle and unfounded*, to the reports which have been propagated to the prejudice of HAFIZ, yet a variety of anecdotes, which have not, indeed, been noticed by the most credible among the Persian Historians, but which have been preserved to us by oral tradition, and carry with them no appearance of improbability, demonstrate at least, that from the Poet's time to the present day, there have been men, who did not esteem his character so pure and immaculate as it is represented to be; and who were unable to discover that religious tendency, which the Respondent believes to exist, in all his poems. And Sir WILLIAM JONES, who had an opportunity of consulting the commentators on HAFIZ, has assured us, that even the most enthusiastic among them allow, that some of

of his compositions are to be taken in a literal sense.

THE arguments of the Respondent, I conceive therefore, to be very inadequate to the support of his proposition. Conclusions deduced from reasonings on the general character of the Poet, though apparently corroborated by his own declaration, must surely be of little weight, when experience declares them to be founded on *fallacious* principles. Though in a few passages, HAFIZ appears to have given us some slight grounds for supposing his productions to be replete with the mystical allegories of the Soofees, yet nothing can authorize so unlimited a perversion of the sense of words, as to give to the whole a mystical interpretation.

THESIS,

PRONOUNCED AT THE DISPUTATION IN THE BENGALEE LANGUAGE, ON THE TWENTIETH OF SEPTEMBER, 1804.

BY

MR. A. B. TOD,

STUDENT IN THE COLLEGE OF FORT WILLIAM.

প্রথম

মূল সংস্কৃত গ্রন্থ চলিত ভাষাতে তরজমাতে বিদ্যা প্রচার হয় এবং লোকেরদের নীত ব্যবহার দ্বারা উপকার হয়

ইওরোপীয়েরদের মধ্যে যে পরস্পর আহার ব্যবহার ও সঙ্গ তাহা বিশেষত গ্রন্থ প্রচার ও বিদ্যার ব্যাখ্যা দ্বারায় হয় ইহা প্রায় সকল দেশের পণ্ডিত লোকেরদের স্বীকৃত হয় ইহা সকলের স্বীকৃত জানিয়া আমি বিচার করিয়া বুঝি আমার পক্ষে যে কথা প্রমাণ দেয় ও আমার পক্ষে স্থির করে সেই অল্প কথা আমি বিবরণ করিয়া কহি। যে লোকেরদের মন ও আচরণ উত্তরং ভাল করিতে

আমার এ রচনার আশয় হয় সেই লোকেরদের সম্প্রতি চলন পূজাদি ভজনা কেবল বিচার সভ্য বহির্ভূত ক্রিয়া এবং প্রতিমা পূজামাত্র। দেবতাভিমানি ব্রাহ্মণেরদের প্রতি যে আত্যন্তিকী ভক্তি ও মর্য্যাদা করিতে ইতরলোক শিক্ষিত ও আজ্ঞাপিত হয় তত্ পুরুক্ত এই হয় ইতর লোক এই চলিত ব্যবহারের অন্যথা যেন না করে এই বিষয়ের বড় শাসন ব্রাহ্মণেরা সর্ব্বদা করে ইহাতে লোকরদের পরস্পর মেলা আহার ব্যবহারের বাধা হয় এবং কোন দেশীয় লোকেরদের মধ্যে পরস্পর মেলা আহার ব্যবহার যদি না হয় ও না চলে তবে ইতর লোকের বড় বিদ্যা ও শিষ্টাচার হওয়া অতি দুর্লভ ইহা নিঃসন্দেহ

আর এক কথা

পৃথক২ জাতি হওয়াতে যে দোষ হয় সে দোষ

হইতে যদি কোন মতে ত্যক্ত হইতে পারে তবে নীতাচরণ ও পাণ্ডিত্য প্রাপ্তি অতি সুগম হয় সম্প্রতি চলন মত পিতামাতারা বালকেরদিগেকে নীত ও বিদ্যা শিখাইতে বড় চেষ্টিত হন না তাহার কারণ এই———

পিতামাতারা এই বুঝে কিম্বা অন্য কর্ত্তৃক প্রত্যয়িত হয় যে আপনারদের জাতি মর্য্যাদাহইতে অধিক মর্য্যাদা কখন হইতে পারে না ইহা নিশ্চয় করিয়া আপন বংশ পরম্পরার যে ব্যবসা তদ্ভিন্ন অন্য ব্যবসা শিখায় না এ দেশীয় লোকেরদের নানা বিদ্যাতে উত্তরং অধিক বৃদ্ধি হওয়ার ন্যূনতার এক প্রধান কারণ এই। এই নিশ্চয়———

উত্তরং নানা বিদ্যা বৃদ্ধি হওয়ার বাধা এবং এই দোষের সাধকতম পুস্তিকার সাহিত্য ও শিল্প ও

জ্যোতিষ ও স্মৃতি ও পুৰাণ ও মীমাংসা ও কলাদি বিদ্যা সংস্কৃত গ্রন্থ হইতে তৰজমা কৰা কেননা লোকে বলে হিন্দুৰদেৰ পূজাদি ভজনা ও গৃহাদি কর্ম্ম সকলি ইহাৰি মধ্যে এই সকলেৰ তৰজমা হইলে লোকেৰা স্বত বিচাৰ কৰিয়া বুঝিতে পাৰিবে যে ব্রহ্মণেৰ মর্য্যাদা কি পর্য্যন্ত কর্ত্তব্য এবং তাহা হইলে পৰ এই বিষয়ে লোকেৰদেৰ যে অজ্ঞতা আছে তাহা যাইবে এবং ব্রহ্মণেৰদেৰ প্রতি এই রূপ ভক্তি তাহাৰদেৰ কর্ত্তব্য কি না তাহা প্রকাশ হইবে লোকেৰা যখন জানিবে যে ব্রহ্মণেৰদেৰ আপন প্রাধান্য ও গৌৰব যাহাতে হ্রাস না হয় এমন কৰিতে যে ইচ্ছা তত্ কর্ত্তৃক আমৰা প্রবঞ্চিত ও ছলিত হইয়াছি আমি বুঝি তাহা অবশ্য প্রকাশ হইবে তবে ইতৰ লোকেৰা আপনাৰদেৰ দশাৰ ভাল কৰণেৰ ও প্রধান হওয়াৰ আশাতে বিদ্যা ও জ্ঞান প্রাপ্তি যাহাতে হয় তাহা চেষ্টা কৰিতে

উদ্যুক্ত হইতে পারিবেক এবং ভূমি রূপ মনের কর্শনের প্রথম ও অতি ফল দায়িক ক্রিয়া এবং যাহাতে সকলের পরস্পর আহার ব্যবহার ও সঙ্গি উত্পন্ন হয় তাহার সাধক জ্ঞান ও বিদ্যার অভ্যাস ইহার প্রমাণ আমি পূর্ব্বে দিয়াছি—

হিন্দুবদের নীত্যাচরণের যে বিঘ্ন এবং নীত্যাচরণ কারী কতক২ কহিয়া এবং বিঘ্নের নাসক ও নীত্যাচরণের উপকারক উপায় কিছু২ কহিয়া যে পূর্ব্ব পক্ষ স্থির করিয়াছি তাহার ফল আমাকে কিছু কহিতে উপযুক্ত হয়। ইওরোপীয়েরবেদ সম্প্রতিক যে আচার ও ব্যবহার তাহা একদিগে রাখিয়া এবং পূর্ব্ব কাল যে অতি মূর্খময় ছিল তাহাহইতে এবং বৈরাগী ও যাজকেরদের যে শাসন লোকেরদের মনের উপর হইয়াছিল সেই শাসনহইতেও যে মূর্খতা পূর্ব্বকালে ছিল ইহাও

একদিগে থুইয়া যদি আমরা বিচার করি এবং বিদ্যা গ্রহণ ও শাস্ত্র ও শাস্ত্রোক্ত ক্রিয়ার যে বিচার এই দুই পূর্ব্বকালের বৈরাগীরদের ও যাজকেরদের প্রতি লোকেরদের যে আত্যন্তিকী ভক্তি ছিল তাহা ক্রমে২ হ্রাস করিল এবং লোকেরদের সম্প্রতির জ্ঞান উত্তর২ জন্মাইল ইহাও যদি আমরা বিচার করি তবে সংস্কৃত শাস্ত্র চলিত ভাষাতে তরজমা করিলে যে এই ফল হইবে তাহা আমরা নিশ্চয় করিতে পারি বিশেষত লোকেরা বুঝে সংস্কৃত শাস্ত্রেতে দেবতার ও দেবপূজার বিষয়ে অনেক বিরুদ্ধ কথা আছে অতএব শাস্ত্র যদি সকল লোকের কাছে প্রকাশ হয় তবে সকলে আপন২ মর্থ ক্রিয়া ও দেবপূজাদি ক্রিয়া ছাড়িতে পারে এবং এই প্রধান বাধা যখন অন্তর্ধান হইবে তখন বিদ্যা গ্রহণের পথে ও বিদ্যার পথে ক্রমে২ চালিত হইতে পারিবে এবং অবশেষে সোপনারোহণ

ক্রমেতে বিদ্যার ও পরম্পর হিতাচরণের পদ পাইতে পারিবে

সংস্কৃত শাস্ত্র অত্যন্ত দীর্ঘ কালাবধি আছে ইহা সকলেই বলে অতএব অনেক হিতকারী ও সুখকারী অতি সুন্দর জ্ঞান তাহার মধ্যে পাওয়া যায় ইহা আমরা স্থির করি এবং সর্ব্ব দেশীয় জ্ঞানি ও বিজ্ঞানিরদের সন্তোষ সেই বিচারে হয় অতএব সংস্কৃত শাস্ত্র চলিত ভাষাতে তরতমা করিলে তাহার মধ্যে বিদ্বান লোকেরদের চেষ্টিত যেং উত্তম কথা আছে তাহাও তাহারা অনায়াসে পাইতে পারিবেন

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION. — "THE TRANSLATION OF "THE BEST WORKS EXTANT IN THE "SHANSCRIT INTO THE POPULAR LAN- "GUAGES OF INDIA, WOULD PROMOTE "THE EXTENSION OF SCIENCE AND CI- "VILIZATION."

IT is generally allowed by the learned that the habits of intercourse and society which exist among European nations, have been chiefly owing to, and principally effected by, the diffusion of literature and the elucidation of the sciences.

CONSIDERING this as granted, I shall proceed in enumerating a few particulars which in my opinion authorize and confirm what I have advanced

vanced in my proposition. The present state of the religion of the people, the improvement of whose minds and manners, is the subject of this treatise, consists of a mass of superstition and idolatry, principally arising from the implicit faith and reverence the lower orders of the people are taught and required to observe towards their superior tribe, the Brahmins, who assume to themselves the power and authority of Deities. This is a circumstance which undoubtedly must be very prejudicial to a free intercourse among the people, as the Brahmins are particularly cautious in not permitting the lower tribes, to deviate from, or encroach upon, the established practice; and certainly if a free intercourse does not prevail among the inhabitants of a country, it cannot be expected that any great degree of good breeding can exist among the generality of the people.

THEIR being divided into tribes and casts is another circumstance, the evil arising from which, could it be averted, would tend much to their civilization,

civilization, and to their acquiring a knowledge of literature. In their present condition, the parents of children take no pains or trouble in the tuition and instruction of their progeny; being made to believe, that they are born to a certain sphere in life from which they can never hope to rise; and entertaining these ideas, make it their universal custom to bring up *all* their offspring to the same trades and professions, which they and their forefathers have pursued. Certainly this is another principal cause why the inhabitants of this country are in such a backward state of improvement.

The most probable way of remedying these evils and obstructions to improvement, would be the translation of those works of the Shanscrit language, which treat of their literature, arts, and sciences, and which we are given to understand, contain all the information relative to their religion and domestic employments; as by these means the people would be enabled to judge for themselves, and would have

have an opportunity of learning what is really required of them with regard to the respect and veneration they should observe towards their superior tribe, the Brahmins. Their present total ignorance on these points might then be removed, and it would appear whether or not any such degree of servility towards the Brahmins was required of them. When they become convinced, (as I have every reason to suppose they would be) that they had been deceived and imposed upon from the desire of the Brahmins to maintain the influence and importance which they have all along possessed, they might be induced and encouraged with the view of bettering their condition, to prosecute their enquiries in knowledge and science; the acquirement of which I have already observed is the principal and most effectual step towards the cultivation of the mind, which consequently produces habits of intercourse with society.

Having stated what I consider the principal causes and the chief impediments towards the civilization

civilization of the natives of India, and at the same time pointed out the most probable way of remedying them, it will not be improper to offer a few remarks on the ultimate success and probable advantages which may arise from the accomplishment of what I have advanced in my proposition.

If we view the present manners and habits of European nations, and reflect upon the comparative state of backwardness they were in at former periods, which might in some measure be ascribed to the ignorance of the times, and the influence the monks and priests in those days possessed over the people; when we come to consider that the acquisition of knowledge and the more extensive enquiries into literature and science gradually occasioned the diminution of confidence placed in the monks, and ultimately brought the people to their present state of perfection; we may confidently hope that the same happy consequences would be the result arising from the translation of the Shanscrit works; particularly

ticularly as it is supposed that they contain many contradictions concerning their Deities and Devotions. When these circumstances ſhall have been made manifest to the people, it is not impossible that they might forsake and relinquish many of their foolish and idolatrous prejudices; and when once this chief obstacle is removed, they might progressively advance in the purſuit of knowledge and learning, and finally attain to that degree of improvement which is the quickest and ſureſt way towards good breeding and ſociety.

As it is generally underſtood that the Shanſcrit writings are of a very antient date, we may naturally ſuppoſe that a great deal of uſeful information hiſtorical and ſcientific is to be found in them; and as every circumſtance of that nature muſt be intereſting in this age of knowledge and refinement their being turned into the popular languages of the country, would aſſuredly facilitate the acquiſition of thoſe deſiderata in civil and natural hiſtory, which learned men are ſo anxious to poſſeſs.

THESIS

THESIS,

PRONOUNCED AT THE DISPUTATION IN THE ARABICK LANGUAGE, ON THE TWENTIETH OF SEPTEMBER, 1804.

BY

MR. W. OLIVER.

STUDENT IN THE COLLEGE OF FORT WILLIAM.

بسم الله الرحمن الرحيم

اما بعد فلما اهتديت الى هذا المجلس
الذي تنوّر بشروق شموس العلماء العظام
وافضيت الى هذا المحفل الذي تعطّر بفوح
فيوض الفضلاء الكرام الذين بوجودهم
يدوم غصونُ الغنون لاقحةً من الرياحين
ويبقى ببقائهم انوار العلوم نائحةً على
لافانين وحصل من جنابهم الاجازة لي
بافصاح ما خطر من النكات ببالي مع قلة
استطاعتي ومنقصة بضاعتي فكّرت في

شيٌ يكون اليق بان يهدى اليكم ايها
الاخوان واحرى بان يتحف به اذها نكم
معاشر الخلان فاجلتُ فكري في طرق
اللطائف وسرحتُ نظري في مرعى الطرائف
لاَجْتنيَ من اشجار التجارب ثمرات والتقط
من اغصان العبر زهرات تكون نزهة ينشرح
بها قلوب الاحباب وطرفة يستطرفها اولوالابصار
والباب فلم يساعدني جدّي ولم ينفعني
جهدي وجدّي حتى رجعت من كل ناحية
خائبا متغيرا لرواء كما يرجع الظمآن من
سراب بقيعة يحسبه ماء فبينما كنت في هذا
الشان حيران اذناداني قلبي نداء الهادي
للهيمان لايكن صدرك في ضيق فان في

سحابي افاويق ارويها لطيفة رائقة ونكتة فائقة
يشحذ الخوص فيها خواطر النظار ويستلذها
اسماع الحضار هي ان كل من يطلب في تعلم
الفارسية كمال المهارة فلابد له من تعلم علوم
الادب العربية من الصرف والنحو وغيرها
فاستجدتها واصطفيتها ومنه اخذتها واليكم
القيتها هدية لغرائحكم الوقّادة وتحفة
لطبائعكم النقّادة والمامول منكم ان اصغوا اليها
اذانكم واجيلوا في ميدان اذعانها اذهانكم
لعلكم تفرحون بها فرحا ولاتجدون فيها
قدحا وجرحا فاتي بالبراهين ليثبت
حقية دعواى فانه ليس بواجب ان يذكر
دليل على ان الالفاظ العربية والفارسية
قد تداخلتا واستزجتانى الكلام الفارسي

الى ان صارت العربية نصف الفارسية لان
النظر اليسير في الكتب الفارسية لمن له معرفة
بذلك اللسان يظهر حقية هذا التداخل
والامتزاج

اما تفصيل الاسباب التي استلزمت هذا
الامتزاج وتعدد انواع الالفاظ العربية
وتعريفاتها وكيفية الترتيب الذي به يصير
ذانك اللسانان مع تخالفهما اصطلاحا
ومحاورة منتظم الالفاظ متسق المعاني حتى
يرى انهما لسان واحد فهن مناصب ارباب
التواريخ والصرفيين والنحاة بل الذين
شمّروا ذيل الهمة لابطال دعوى يعلمون
ما ذكر وليعلم ان الالفاظ العربية التي
استعملت في الكلام الفارسي لها اوزان ومعانٍ

كانت لها عند استعمالها في الكلام العربي
ولم تتغير اصلا وان استعمال تلك الالفاظ قليلة
كانت او كثيرة مفوض الى رأى المتكلم يختار
بحسب ارادته مايشاء من الصفة واسمي
الفاعل والمفعول والمصدر والجامد من تينك
اللغتين وايضا ان استعمال الالفاظ العربية في
الكلام الفارسي قد كثر وانتهى الى حد لو حذف
من بعض الكلام الفارسي الضمائر مثل ان
واو والحروف الرابطة مثل الباء الموحدة
وازوالافعال الروابط مثل بود وكرد لبقي
مابقي كتابا اوبابا من كتاب عربيا خالصا
فهل تقبل دعواي الابطال ام هل يستطيع
احد ان يورد دليلا يبطلها وظني ان لا
يتوجه الى دعوي بوجه معقول الاعتراض
واحد هو انا نستطيع ان نتعلم معاني الالفاظ
العربية واعمالها في الكلام الفارسي بكثرة

التجارب لكن هذا الاعتراض سيدفع بما
سياتي لايمنع قسم من الافعال والاسماء العربية
من ادخاله في مطاوى الكلام الفارسي اما
كلها قل استعماله في محاورة العربي من
عدة افعال من الابواب المزيدة وعدة اسماء
فاستعماله في الفارسي ايضا نادر لكن لايليق
بنا حصر تلك الافعال والاسماء لقلتها وندرتها
في العربية الكثيرة الالفاظ وظاهر ان تعلم
القوانين الصرفية المتعلقة باكثر الالفاظ العربية
التي كثر استعمالها في الفارسي واجب
لانا لو لم نتعلم تلك القوانين لم يتات لنا حفظ
من معرفة خاصيات ابواب متعددة وتبديل
وحذف وادغام وقوانين مستصعبة المجموع
وبهذا الجهل يعترينا اضطراب وغلط في مطالعة
الكتب الفارسية الحاصل ان تحقيق
ماهيات الالفاظ وخواصها بالسهولة واجب

لكمال المهارة في كل لسان واللسان الفارسي
مشتمل على الفاظ كثيرة غير محصورة من
العربية لايتاتى تحقيقها الابتعلم القوانين
الصرفية العربية فلهذا وجب تعلم تلك
القوانين لكمال المهارة في تعلم اللسان
الفارسي ثم لنا ان ندعي ان تلك القوانين
ليست بكافية لوتمنينا ان نتعلم الكتب
المتعارفة المدونة في السان الفارسي بتدقيق
واستلذ اذلان اكثر المصنفين يدخلون
الفقرات العربية في كتبهم الفارسية كما
يظهر من النظر في ابيات الحافظ والجامي
والسعدي قال الحافظ

اكر توزخم زني بهكه د يكري مرهم
وكر توزهر دهي بهكه د يكري تريا ك
بضرب سيفك تتلي حياتنا ابدا
بان روحي قد طاب ان يكون فداك

التجارب لكن هذا الاعتراض سيدفع بما
سياتي لايمنع قسم من الافعال والاسماء العربية
من ادخاله في مطاوى الكلام الفارسي اما
كلما قل استعماله في محاورة العربي من
عدة افعال من الابواب المزيدة وعدة اسماء
فاستعماله في الفارسي ايضا نادر لكن لايليق
بنا حصر تلك الافعال والاسماء لقلتها وندرتها
في العربية الكثيرة الالفاظ وظاهر ان تعلم
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لانا لو لم نتعلم تلك القوانين لم يتات لنا حفظ
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العربية لايتاتي تحقيقها الا بتعلم القوانين
الصرفية العربية فلهذا وجب تعلم تلك
القوانين لكمال المهارة في تعلم اللسان
الفارسي ثم لنا ان ندعي ان تلك القوانين
ليست بكافية لو تيسر لنا ان نتعلم الكتب
المتعارفة المدونة في اللسان الفارسي بتدقيق
واستلذ اذ لان اكثر المصنفين يدخلون
الفقرات العربية في كتبهم الفارسية كما
يظهر من النظر في ابيات الحافظ والجامي
والسعدي قال الحافظ

اگر توزخم زني بهكه د يكري مرهم
وگر توزهر دهي بهكه د يكري تريا ك
بضرب سيفك قتلي حيا تنا ابدا
بان روحي قد طاب ان يكون فداك

قال الجامي

اخِنّ شوقا الى ديار لقيت فيها جمال سلمى

كه مى رساند ازان نواحي نويد لطفت

بجانب ما

قال السعدي

هيكفت غلغل كنان از فرح

نهين دقّ باب الكريم انفتح

وبالجملة العلوم الفارسية والعربية مختلطان

اختلاطا فاحشا بحيث ينبغي ان يتصدي

قبل حصول الكمال في اولهما بتعلم الاخري

وما ذكرنا من الدلائل ظاهرة ظهور الاربب

في انها غير مخفية عن السائلين وان لهم معرفة

تامة في اللسانين العربي والفارسي لواتي

ببراهين اخر لصار طولا بلا طائل وتحصيلا

لحاصل وظني ان كل دليل اوردته بل

الدلائل الاخر التي اريد ايرادها لاثبات
الدعوى قد سبقت الى اذهانهم من قبل
هذا وهو الموفق للصواب

TRANSLATION

OF THE FOREGOING

THESIS.

POSITION.—"THE STUDY OF THE ARABIC "IS ESSENTIALLY NECESSARY TO THE "ATTAINMENT OF A GRAMMATICAL "KNOWLEDGE OF THE PERSIAN LAN- "GUAGE."

THAT Arabic words have been introduced and incorporated into the Persian Language in so large a proportion as to form one half of that language in its present state, needs not

not to be proved, since the slightest inspection of Persian Books by those who have attained a competent knowledge of the tongue, will be sufficient to convince them of the truth of my assertion.

To give a detail of the causes which produced this admixture of Arabic words in the Persian tongue, to enumerate and describe the different classes of the words thus introduced, and to explain the peculiar principles on which these two languages, " wholly distinct from each other in expression and idiom, are perfectly united in sense and construction," would be to encroach upon the provinces of the Historian and the Grammarian, and to expatiate upon subjects, with which the Gentlemen, who are appointed to oppose me this day, are well acquainted.

It is not, however, unnecessary to remark, that the Arabic vocables admitted into the Persian language retain precisely the same form and

and signification which they possess when applied in their original tongue, that their more or less copious use depends on the pleasure of every writer, who is entirely at liberty to pursue the dictates of his own judgment or fancy in selecting an Arabic or a Persian word, whether it be an Adjective, a Participle, an Infinitive, or a Substantive Noun, and that the introduction of Arabic words is often so copious as to comprise the whole of a book, or a chapter, with the exception of the Pronouns, the Particles, and the Auxiliary Verbs.

Does not my position, therefore, appear to be incontrovertible? Can any argument be brought of sufficient strength to invalidate it? Indeed, the only objection which, in my opinion, can be urged against it with any degree of plausibility, is, that the sense and application of the Arabic words used in Persian compositions may be learned in practice; but the futility of this objection will, I trust, sufficiently appear from the following remarks.

Of all the various classes, into which Arabic Verbs and Nouns have been divided, no one class can be considered as entirely excluded from application in the Persian language. Some of the increased Conjugations of Verbs, and several species of Nouns, as they are of very unfrequent occurrence in their original tongue, are scarcely ever to be met with in the works of Persian Authors. But these form, comparatively, so small a portion of the copious and almost inexhaustible language of Arabia, that they are not worthy of our notice.

The study of the Grammatical Rules, which regard these numerous classes of words, appears therefore to be absolutely necessary; without it, the peculiar properties and restrictions of the different Conjugations in point of sense, the permutation and rejection of some letters, the coalescence of others, and the various and intricate rules for the formation of Plurals must, for a considerable time at least, be unknown, and

and our ignorance on these points of Arabic Grammar, will continue to occasion perplexity and error in the perusal of almost every page of a Persian composition.

In short as it is an indispensable part of Grammatical knowledge to analise words with facility and readiness, and as the Persian language is proved to contain a great number of words, which cannot be analised without having recourse to the rules of Arabic Grammar, it follows that the study of those rules is indispensably necessary to the attainment of a Grammatical knowledge of the Persian language.

I may urge further, that our acquaintance with those rules alone, to which I have alluded in the foregoing observations, is not sufficient to enable us to peruse with critical exactness, or with ease and pleasure to ourselves, any Persian author of repute; since most writers introduce Arabic sentences into their compositions, particularly the most celebrated Poets, as the following examples from

from HAFIZ, JAMEE, and SADEE, will sufficiently evince.

اگر تو زخم زنی به که دیگری مرهم
وگر تو زهر دهی به که دیگری تریاک
بضرب سیفک قتلی حیاتنا ابداً
بانّ روحی قد طاب ان یکونَ فداک

HAFIZ.

اَحِن شوقاً الیٰ دیارٍ لقیتُ فیها جمالَ سلمیٰ
که میرساند از آن نواحی نوید لطفت بجانب ما

JAMEE.

همیگفت غلغل کنان از فرح
فَمَنْ دَقَّ بابَ الکریم انفتح

SADEE.

IN fine, the literature of Persia is so intimately connected with that of Arabia, that we must make ourselves tolerable proficients in the latter, before

before we can attain a perfect knowledge of the former.

THE foregoing remarks are too evident to have escaped the observation of my Opponents, whose proficiency in the Arabic and Persian languages renders it totally unnecessary for me to enlarge further, since I am convinced, that all the arguments which I have adduced, as well as many more that might be adduced, in support of my proposition, have already been anticipated by them.

DECLAMATION,

IN THE SHANSCRIT LANGUAGE,

BY

Mr. C. GOWAN.

संस्कृतभाषाभ्यासस्य फलान्येतानि ।—

पूर्वदेशेषु पश्चिमदेशेषु च विद्याया उत्तरोत्तरभद्रताकरणम् वज्रदिनावधि दुष्प्राप्यतारूपावगुण्ठनाच्छादितामेकाम्भाषाम्समन्निकटे प्रकाशयामास । संस्कृत भाषा ईदृशी धर्म्या यदन्यजातीयेभ्यो न देयेति ब्राह्मणमनसि कुर्व्वन्तीत्येतद्रूपेण मन्यमानैर्ब्राह्मणैरेवज्ञातेतिवज्र कालमारभ्यावगता संस्कृतभाषासमेषाम् प्रकाशितास्ते ।

एषैव भाषा कुमारिकाखण्डीयसाधुभाषा एवं कुमारिकाखण्डस्थानां वेदादिधर्म्मशास्त्राणि विद्या यत्रे यावद्विद्याः सन्ति तद्ग्रन्थानि च अनयैव भाषया लिखितानि सन्तीति मनसि निश्चित्य प्रियविद्यकाना

मुर्धरि भाषाभ्यासोयमधिकारं कर्त्तुं प्र
क्रोति तस्मादेवाधिकाराद्धेतोः एवंदेशी
यभाषाभ्यासकानामवश्यं मनोयोज्येति मो
कर्त्तव्यम्।

तन्मनोयोगेयदि व्याकरणविद्यायामजनि
ष्यत तदास्यामेव महत्क्षेत्रमलप्यत संस्कृ
तभाषा सुगमतम शिक्षादिकारकछन्दोवि
ज्ञानयथार्थविवेचनपर्य्यन्त यावद्विद्या मञ्चति
प्रथमतिभां प्रकाशयति विशेषतः तत्र सू
त्राणि अन्यभाषासूत्रेभ्यः सूक्ष्मालाघवता
याः सुदृश्यन्तेन शोभन्ते।

सदेवविषयविद्यायां चेष्टितश्चेत तदा यू
नानश्चमदेशीयस्तुल्योपयुक्ततदधिकविधि
त्रमनोमात्रकल्पितदेवताचिन्हानि संस्कृत
भाषा तन्निकटे उदधिष्यति।

कुमारिकाखण्डस्थानां धर्म्मदाय नीतिविद्याया: कथा कथितव्या चेत् तदा एतद्वैशद्यस्य यदेतद्विद्याहृदयं शूरोपीयाणाम्वृद्धिनावध्यादर्शीभूत् तद्विद्याहृदयं यथा प्रसिद्धमास्तीत् तथैव कुमारिकाखण्डस्थानामेतद्विद्याहृदयं प्रसिद्धमास्ते।

इतिहासे तस्य मनोयोगश्चेत्तदा रामायणभारतैः तत् काव्यहृदयन्तेषां नानाविधमनोज्ञातरूपकाद्युल्लङ्घनपुष्पितवाक्यशोभितपूर्व्वकालीनविवरणं दधाति।

छन्दोविद्याहृदयं राजतेयेत् तदा संस्कृतकविरचितकाव्यानि श्लोकछन्दसोपकृतरूपकवाक्यश्लोकरूपवाक्यहृदयं वक्तस्यानेयु धारयन्ति।

कुमारिकाखण्डस्था वक्तव्यावधि ज्योति

षविद्या अनुशीलयन्तीति तद्विद्यायां तेषां ज्ञानं न क्षुद्रत्वेन माननीयं ।

अङ्कविद्यायाः प्राथमिकोद्योऽरबदेशे भूत् इति यः सम्भ्रम आरबीयः प्राप्त आसीत् किन्तु तन्न कुमारिकाखण्डस्थेयं तद्विद्याया अस्माभिः प्राप्तत्वात् ।

हिन्दुस्थानीयावङ्गीयादाक्षिणात्या याश्च भाषास्तास्सर्व्वाभाषाः संस्कृतभाषासम्भिन्नाः सन्ति । संस्कृतात्यन्ता एवैषाभाषा वङ्गीया महाराष्ट्रीया तामली तेलङ्गिकी कार्णाटी गुर्ज्जरी व्रजभाषाइत्याद्योयाः भाषाः तेषु तेषु देशेषु प्रचरन्ति तासु सर्वासु भाषासु मध्ये हिन्दुस्थानीया भाषा संस्कृतभाषात्यन्तबहिर्भूता यवनैः आरबीयपारस्योयादिविरुद्धभाषाभिर्व्यामिश्र

तत्वात् । एतासु भाषासु ये ये शब्दाश्च लिताः सन्ति तेषां सर्व्वेषां शब्दानां संस्कृ तशब्दा एव मूलं तेषां वाक्यानां धारापि तस्मादेवाकरात् प्रवहति अतस्तद्भाषाज्ञानं तत्तद्भाषा ज्ञानस्य कुञ्जिका यथा यशस्वी सर विल्यमजोञ्ज महाशयोजगाद पारसी याभाषाज्ञानाय आरबीयभाषाज्ञानमाव श्यकं तथा तत्तद्भाषाज्ञानायतज्ज्ञानमत्या वश्यकम् ।

सर्व्वकालीनकुमारिकाखण्डाधिपत्येा यव नाएतद्भाषाज्ञानाय वज्रयत्नाश्चक्रुः किं तु सर्व्वप्रकारभजनरीतीनां यां यां निन्दा न्ते कृतवन्तस्ता एव निन्दाब्राह्मणेभ्यस्तद्वा ग्ज्ञानप्राप्तौबाधामुत्पादयामासुः प्रत्युत वज्रयतवर्षावधिचेष्टाभिरपि जगतीस्थाः सर्व्वेजनाः तां बाधाम् समुत्तेरुः ।

तद्विद्याकरप्राथमिकाध्ययनजन्यश्रमांसि ए
कस्मै ईश्वराणीयाय तस्थुः एवं विश्वविद्याल
त्यधिकसमदशगतवर्षे विल्वेश्वरमहाशयेन
कृतसंस्कृतशास्त्रनिबन्धस्यादृतस्वीकारेण स
र्व्वे जगत्स्थालोकाश्चमत्कृताबभूवुः।

कुमारिकाध्ययनस्थानांयायावस्थाः ए
थिवाः सर्व्वत्र चमत्कारमनोयोगविषया ब
भूवुः तत्तद्व्यवहारज्ञानं केवलं संस्कृ
तभाषायामेव अस्माकं सन्निधौ प्राप्तव्यं ए
तत्पूर्व्वदेशे सर्व्वविद्याभ्यासाय या महती प्र
रोचना तस्याएव सकाशात्स्माभिः एवंरचना
नवमदेशीयैः यद्यच्छिल्पज्ञानं यायाविद्या
श्च प्राप्ताः तत्सर्व्वं संस्कृतभाषायां महत्तम
वृद्धिं प्राप्स्यन्तीत्यत्र मया महतोप्रत्याशा
क्रियते।

TRANSLATION

OF THE FOREGOING

THESIS.

THE progressive improvement of Literature in the East has at length unfolded to us a language, long hidden under the Veil of Mystery. The Shanscrit, for Ages supposed to be known only to the Brahmans, who considered it too sacred to be imimparted to an alien, is now open to our researches.

Reflecting that this is the classical Language of India, that the Sacred Books of the Hindoos, and the whole circle of their Sciences are written in it, we must confess that it deserves the attention of the Oriental scholar by every claim that the study of Languages can have on the lover of Literature.

Should his attention be turned towards Grammatical Research, he will here find an ample field. From the simplest rudiments to the nicest disqu isi-

tions of Syntax and Prosody, the Shanscrit displays the highest refinement. Its elements, in particular, are distinguished by a perspicuity of arrangement superior to any other Language.

Should Mythology be the object of his research, the Shanscrit will unfold to him equally appropriate, and more varied and fanciful symbols of the Deity than either Greece or Rome.

As to the Ethics and Jurisprudence of the Hindoos, they are as distinctly laid down and defined, as the Systems of those two Countries which have long been the models of Europe.

If History be his aim, the Rámáyana, and the Bhárata, their two Epic Poems, comprize the most valuable accounts of ancient times, embellished indeed with much fiction and fanciful allusion.

If Poetry have charms for him, the works of the Shanscrit Bards contain numberless instances where the genius of Allegory and Fable is happily aided by the harmony of Numbers.

With the Heavenly Bodies the Hindoos have long

been conversant, and their progress in Astronomy is far from insignificant. To them we owe the Science of Arithmetic, the honor of which discovery has long been attributed to Arabia.

The Shanscrit pervades every Language used as the medium of intercourse in Hindoostan and the Deccan. Intimately connected with and dependant on it, are the Bengalee, Mahratta, Tamul, Telingan, Canarese, Gujerâtee, Vraja Bhâsa, and in short, every current Dialect, throughout those extended regions. The Hindoostanee Language is the farthest removed from it, being much intermixed with Persian and Arabic words introduced by the Mussulmans.

The Root of most words in these Languages is Shanscrit, and their Idiom is also deduced from that source. A knowledge of that Language, therefore, is a key to all the rest; and is as necessary to obtain a perfect acquaintance with them, as (according to the celebrated Sir Wm. Jones) the Arabic is to a knowledge of the Persian.

The Mussulmans, formerly the supreme Governors of India, made several attempts to gain an insight into this Language; but the contempt with which they treated all other religious Systems, prevented the Brahmans from disclosing it; and the world during an investigation of ages could not surmount this obstacle.

The honor of first unfolding this volume of Science was reserved for an Englishman. In the year 1785, the learned were surprised by the novel appearance of a work translated from the Shanscrit by the pen of Mr. Wilkins.

By a knowledge of this Language alone, we must expect to gain an insight into the Manners and Customs of the Hindoos, whose Institutions have so long been the subject of wonder and curiosty throughout the world. Under the liberal encouragement at present held forth to Literature in the East, we may entertain sanguine hopes that the Arts and Sciences, primarily derived from Greece and Rome, will receive considerable Improvements from the Shanscrit

SPEECH,

IN THE SHANSCRIT LANGUAGE,

By Mr. CAREY,

TEACHER OF THE BENGALEE AND SHANSCRIT LANGUAGES.

Delivered at the Public Disputations, on the 29th day of Sept. 1804.

हे महाशय

यः शिष्यो यस्यां भाषायां वाक्यानि कथयामास तस्य तद्भाषा नैपुन्यं यत् यर्य्यन्तं सभायां तद्भाषाचार्य्यस्य तद्विषय कात्मनोविचारकथनं प्रकटितैतद्वादानुवाद स्यैकावधारणासीत्। तस्मात् त्वं येन रूपेणेतां क्रियामकार्षीः तत्र मम सम्पूर्णा रुचिरिति कथनं एवं तव वाक्श्रोतारः प्रणिताः त्वत् संस्कृतभाषायुद्धोच्चारणं यत्तुष्टि पूर्व्वकमश्रवन् तदपि तुभ्यं कथनं कर्त्तव्यं।

एतद्विद्यालय प्राथमिक स्थापनावध्येतत् पर्य्यन्तं चत्वारोवर्षागताबभूवुः। तन्मध्ये कुमारिकाखण्डीयलौकिकभाषा अतिमनोयो गपूर्व्वकमभ्यसिता बभूवुः। एवं सप्त त्यतिशुद्धरूपेण कथिताः सन्ति। पर्य्या येण पौषिकी काठिन्येन प्राथमिकी एत सां सर्व्वासां भाषाणां जननी प्राचीना संस्कृतभाषा स्नेहमयी मातेव स्वीयगर्भ्भ जात सन्ततीः स्वीकर्त्तुं तथा तासां परस्पर कुटुम्बतामेकगोष्ठिताञ्च दृढीकर्त्तुं एवं तथा अस्माकं पूर्व्वदेशीयविद्याभ्यासस्य सर्व्वत्रं पूरयितुं प्रकाशं प्राप्नोति।

संस्कृतभाषायां चलितभाषाणामाकरं

इत्येति बोध्यायां सत्यां तस्याऽप्ययोगित्वं ज्ञेयं भवेत्। किन्तु कुमारिकाखण्डीयलोकाना ईश्वरप्रजाविधानदण्डनीतिकलादि विद्यानां आधारबुद्धायां तस्यां भावार्थां मान्यायां सत्यां तस्याऽप्ययोगिता गौरवाधिक्यं भवति। विशेषतस्तु तत्तद्देशजात लोकनिमित्तकं व्यवस्थाकरणपदं येभ्यः समर्पितमास्ते ते संस्कृतधर्म्मशास्त्रज्ञातारः मूलग्रन्थार्थावधारणक्षमाश्च भूत्वा स्वतएव नव्यप्राचीनव्यवस्थानुसारेणावश्यकं प्रकारान्तरकरणमुत्तरोत्तर भद्रताकरणं वह्निवेदनञ्च कर्त्तुं समर्था भवेयुरेतदर्थं तस्या महत्युपयोगिता।

अतिसुन्दरपत्रसतेजस्कपुष्पसुस्वादुफल
मप्यत्यन्तवज्राकाप्यटवीवसंस्कृतविद्यांस्ते कि
न्तु अनतिक्रमकएकमयैकमहावरणं तद्
टवीस्थपुष्पादिकथयितुकामान् जनान् तन्म
ध्ये प्रवेष्टुं न्यषेधीदितिब्राह्मणाः कथयन्ति।

किन्तु जोङ्गविल्लिङ्गादयः कियन्तः पण्डि
ताः तद्बाधकावरणं स्थाने स्थाने बभञ्जुः
तदनन्तरं फोर्टविल्यमविद्यालयेन तन्म
ध्ये प्रवेशाय पन्था कृतोऽस्ति एवं हे महा
शय भवान् तेन पथा तद्वनं प्रविशेत्।

संस्कृत भाषायाः सफलाभ्यासएतद्विद्या
लयस्थापनात्पूर्वमेकचत्वारिंशत्वत्सरस्य विशेषमा
हात्म्यं प्रकाशयिष्यति एवं यत्नवदेधीय

विद्याग्रहणस्य व्यारम्भविषेदकालं करिष्यति। हे सज्जन तस्यां प्राचीनकठीनभाषायां ग्रथमेतोवाक्यकथनजन्यप्रतिष्ठा तवैवास्ते पूर्व्वदेषीयान्यान्यभाषाग्रहणे तव या पटुता तया राजकीयकार्य्याणां विश्वस्तरूपेण करणाय स्वीयप्रतिष्ठाये हितकारि विद्याये चास्याभाषाया यत्पर्य्यन्तेपयोगिता भवति तत्पर्य्यन्तं अस्याभाषायाउत्तरोत्तररुद्धरूपेण ग्रहणं कर्त्तुं तवाश्वासोभविष्यति।

हेसर्व्वाध्यक्ष

तव प्रसादात् या भाषा ग्रथमतोऽभ्यस्ता भूत् तया भाषया कृतज्ञोभूत्वा ग्रथमतः

तदनुग्रहस्वीकारकरणं तव प्रशंसा करणञ्च कर्त्तव्यं ।

येयं प्राचीनभाषाकुमारिकाखण्डीयपूर्व्वकालीनसर्व्वाध्यक्षान् प्रति आत्मप्रकाशं कर्त्तुमसम्मतासीत् सेयं भाषातत्त्वात्तया स्वकीय सकलभाषाउरद्वारं मुक्त्वा अतिपूर्व्व कालीन विवरणविधिविद्याभिः पृथ्वीं धन्यवतीं करोति ।

अस्माकं विद्यास्थानीय निदर्शनस्य वर्द्धमानकर्म्मण्यतायाः प्रमाणं यथा सम्प्रति कृतमासीत् ततोधिकं कदापि कृतं नासीत् एवं दूरदेशस्थाः सहस्रशः पण्डितलोकाविद्यायएतद् ज्ञानाजयेनाह्लादं करिष्यन्ति।

अस्माकं साक्षात् यदाश्चर्य्यकौतुकं प्रकाशितमभवत् तत् किं किमित्यस्य विशेषः कथङ्कारं कथितोभवेत्।

कुमारिकाखण्डीय सर्व्वाध्यक्षस्यासियीयस्य युरोपीयस्यातिविदुषोमहिमघालिलोकानाञ्च सभाकृतासीत तस्यां सभायामस्माकं जन्मदेशीयभाषयैकापि कथा कथिता कृता न भवेत् किन्त्वासीयनानाविधभाषाभिर्मूहाविषये बाधरहिता कथावार्त्ता कृता भवेत्। कथोपकथनार्हेहिन्दुस्थानीयालङ्कृतपारस्यवाणिज्योपयुक्तवङ्गीयविद्यायुक्तारवीयप्राचीनसंस्कृतभाषासु ईङ्गलण्डीययुवभिरभ्यस्तासु सतीषु अनायासेन कथिता आसते। युरोपे किम्वान्यस्मिन् कस्मिंश्चिद्देशे

कुत्रचित् काले वा कोऽपि विद्यालयसमूहः किमेतद्रूपं अपूर्व्वदर्शनीयत्वं प्रकाशितं कृतवान् एवं एतेषां यूनां विषयः कः कस्ते स्वाभाविकमेधाभिः किम्वा यत्नसेवाभिः सेवायोगीकृता भूत्वानिश्चितार्थयेन मतत्रूप भाषाज्ञानान्वेषकाः शिष्यान किन्तु यस्मिन् यस्मिन् देशएता एता भाषा कथिता आसते तद्देशस्य राजकर्म्मणि नियोजिता भूत्वा ते तस्मिन्नेव काले तद्देशस्य कर ग्रहणवाणिज्यकरणरूपराजकर्म्मणि एवं स्वस्वपदोपयुक्तसर्व्वप्रकारआलापः प्रत्या लापश्चैततकालपर्य्यन्तं यथा द्विभाषावेदि द्वाराकृतआसीत् इदानीं तथा न किन्तु

तत्तद्देशीयलोकचलितभाषाभिरेतासां सर्व्वासां क्रियाणां तैः सहकरणे तत्काल एव स्वकीयग्रामविद्यालगन्ति तत्तद्देशस्थनिवेदकलोकानां कर्त्तुर्निकटे गमनत्वयकरणे तथा अस्माकं राजयवस्थाभिप्रायस्य सम्मुखं निर्गतवाक्यैरेवं विषयानुसारेणप्रकारान्तरं लिखितार्थस्य च प्रकाशकरणे चास्मच्छिष्याणां ग्रामविद्यामूल्यं ज्ञातं भवेत।

ये आस्मियोयपण्डितलोका अस्यां सभायां तिष्ठन्ति तेषां मध्ये केपि केपि दूरदेशादागताः सन्ति ते सर्व्वे वृतनीयत्वमिस्त्तत्तद्देशीयभाषाभिर्विचारितस्य महाविषयस्य नूतनगुरुतरकथितवाक्यानाञ्च श्रवणे न विस्मिताः सन्ति तैरस्मच्छिष्याणां ग्राम

विद्यायाः सोमाविचार इदानीं कृतोऽजायेत।

अद्यतन विद्याविषयकक्रिया एतद्विद्यालयविषयकयद्यच्चिन्तनं अमोऽर्थव्ययश्चाभूत् तत्सकलं प्रचूरतरचूर्णेण पुध्यति एतद्विद्यालयाय यथेोयद्यन्यत् सहस्र गुणाधिको भवेत तदापि नीतिमद्राजकर्म्मण्यं यदति भयमहाफलं भविष्यति तत्तुल्यः सव्ययः कदापि न भवेत।

इदानीं वृद्धोहं कुमारिकाखण्डस्थानमध्येवऽदिनम्वासमकार्षम् दिने दिने अनेक लोकान् प्रति हितोपदेशकरणाय ब्राह्म णोसहः सर्व्वविषयककथोपकथनाय कुमारिकाखण्डीयबालकानां स्त्रीछीयधर्म्मशिक्षा

करणनिमित्तकसकलपाठशालाकर्त्तृत्वकरणा
य च प्रवृत्तोऽहमस्मि। वङ्गीयभाषा स्व
देशीयभाषावत् प्रायोमया कथिता आसते
अन्यैरन्यलोकैस्तेषां विषये यद्यज्ञानं प्राप्तं
सप्तकालावधि एतद्राज्यीयनानादेशस्थ
लोकैः सह धारावाहिकपरिचयेन मम
तदन्यून सर्व्वविषयकज्ञानं प्राप्तं प्राप्तका
लोऽभवत् अहमन्यदपि कथयामि यद्यस्मि
न् देशे जातोभवेयं तदा यथा तेषां व्यव
हारक्रियाधारा अनुभवश्च मया ज्ञातोभ
वेत् तद्वत् इदानीं तत् सर्व्वं प्रायोज्ञातमा
स्ते।

एवमहं तान् लोकान् यथा जानामि
तद्रूपज्ञानेनतथा अस्मद्राजत्वकरणपुरुषा
र्थधाराविषयेषु तेषां कथोपकथनं यद्

पंश्रृणोमि तच्छ्रवणेन चास्मद्धिकारे एत
द्देशस्थलोकानां मुखस्य परिपूरणकरणाय
यद्तद्विद्यालयस्य स्थापनमावश्यकमासीत्
तद्हं कथयितुं यारयामि एवं एतस्मिन्
प्रस्तावसरे तत् कथनं ममावश्यकर्त्तव्यं इति
मनसिविचारयामि विद्यालयस्थापनावश्य
कताया हेतुस्तावत् अस्माकं एतद्देशीयभा
षायां अज्ञानरूपोयोव्यवधायकःहेतुःअस्मा
कं व्यवस्थाधाराफलस्य वैपरीत्यं साम्रा
ज्यकरणस्य प्रबलत्वसफलत्वयोर्बाधाच्च क
रोति स तेन भग्नोभविष्यति ।

एवविद्यालयोयद्यस्मिन्नेव क्षणे च्युतो
भवेत तद्पि तस्य हितकारिफलं स्यास्य

ति यत् कदाप्यकृतं भवितुं न शक्ष्यति इष्टकफलं कृतमासीत् फलदज्ञानस्य नीत्युपदेशस्य राज्यभङ्गताकारकोपयोगिता यासञ्च कदापि बद्धुमशक्याआकराः कुमारिकाखण्डीयलोकानां गोचरे मुक्तद्वारा बभूवुः तेन अस्मद्देशीयनीताचरणस्य वृद्धिर्यथोत्तरोत्तरमभूत् तथा एतद्देशीयानां नीताचरणोत्तरोत्तरनैपुन्यं वक्ष्यकालपर्य्यन्तं वर्द्धिष्यति।

पूर्वदेशीयभाषाभिः तत्तद्देशीयविद्यानां रचितैकशतपुस्तकं एतद्विद्यालयस्थिकर्त्तुर्नाम आसियाखण्डे सर्व्वदा रक्षिष्यति एतादृशोपरोगिताद्रूपभित्तिमूलोपरिग्रथितानि नरविशिष्टपृथिवीसर्व्वभागव्यापीन्येता

दृश्यानि यशांसि एथिव्यां दुर्लभानि भवन्ति। हे प्रभो कालदीर्घतया भाग्यान्यथात्वेन च नष्टं कर्त्तुमशक्यमेतादृशं स्मरणार्थं यशः स्तम्भं भवानुत्थापयामास। स कीदृक् महाराष्ट्रमाहेश्वरदेशद्वयस्य पराजितशत्रोश्च नाम्ना शत्रुपराजयचिह्नाङ्कितत्वेन केवलं यशोद्योतनः किन्तु पूर्व्वदेशीयभाषाभ्यासैः पुन्यग्रामाण्यार्थग्रामगौरवपत्रयुवपुरुषनामाङ्कितात्वाद्दूरतोऽधिकयशोद्योती।

ये एते युवानः यथायवस्थं पर्य्यायानुसारेणैतद्देशकर्त्तृत्वपदे प्रवृत्ताभविष्यन्ति ते पूर्व्वदेशीयविद्यायाः सीमा विस्तारकरणेन तद्द्वारया चासीयादेशनिवासिनां सर्व्वत्रस्त्री स्वीयधर्म्मव्यापनेन च कृतनीयनीताचारनिर्विपत्तिसुखराज्यं विस्तारयाञ्चक्रुः।

एते ये युवान् एतावत् कालपर्य्यन्तं अस्मा
कं निकटे वासञ्चक्रुः येषां विद्यालाभायानव
रतमनोरोगस्य साक्षीणोवयं। सर्व्वे भवा
मः तेषां शिष्टाचारोत्कृष्टाचारो ईदृशरूपे
ण एतादृशप्रकाशरूपेण च एतद्वीरवि
शिष्टसभायाः साक्षात् अध कथितो अभू
ताम् एवं यद्गुणत्रयं प्रायः कदापि एकत्र
न भवति तथा राजकर्म्मणि नियोजित
लोकानां येन गुणत्रयेण त्रिवृत्तरज्जुवत्
दृढतरयोगोभवति। तद्गुणत्रयं तावत्
बुद्धिः कर्म्मठत्वं धार्म्मिकत्वं एते युवानोय
स्मिन् काले राजकर्म्मणि नियोजिताभवन्ति
तस्मिन्नेवकाले एतेर्वृद्धादिभिस्त्रिभिर्गुणैर्दू

पहिताभवन्ति। हे प्रभो अस्मद्देशीयला
कांहङ्कारहेतुभूताः एतद्राज्यरत्नमद्यापते
नामलुब्धविद्वांस नानाविधभाषाभिः त्वन्ना
म तद्वैव तव कीर्त्तिं सदास्थायिनीं करिष्य
न्ति। त्वत् कीर्त्तिस्तु तेषामन्तःकरणे लि
खितास्ते अस्मिन्राजकर्म्मणि नियुक्तायावन्तो
युवानस्ते सर्व्वे त्वां आत्मीयं पितरं बन्धुञ्च
कृत्वा जानन्ति तव माहात्म्यं तेषां हस्ते नि
रपचयेन सदा स्थास्यति तव साम्राज्यकरणे
यद्दयालुत्वं याथार्थिकत्वं दान्तत्वं महाप्र
भुत्वञ्च एतैरवयवैरेकं शरीरं कृतं एते
भ्यः तव या वास्तवी प्रतिछाभूत् सा
केनापि अतिवैलक्षण्येन दृष्टाविपाकेन वा
त्वत्तोहर्त्तुमशक्याभविष्यन्ति।

काऽपि दशा यस्मिन् कस्मिंश्चित् पदे भवन्तं आक्षास्यति। तस्मिन् कस्मिंश्चित् पदे अस्मिन् राजकर्म्मणि नियुक्तायुवानः त्वत् कर्त्तृत्वं यज्ञानं शुद्धतायां चोपहितमस्ति तज्ज्ञानशुद्धताप्राः प्रमाणं भविष्यन्ति भवत्परमायुरन्तकालस्तेषामादरस्य प्रेम्नश्च प्रमाणेन एवं विद्याग्रहणस्य योवकाप्राः भवता तेभ्योदत्तः तस्य फलदर्शनेन च तथा आसीयमध्ये कोटीप्रोलोकानां सुखस्य अस्मद्देशस्य गौरवमङ्गलाभ्यां एकपिण्डता करणेन च करिष्यमाणोनीतिधर्म्मदेशीयहितकारिणामनेकफलानां यः प्रकाशस्तेन नित्यात्हादयुक्तः कृतोभविष्यति।

TRANSLATION

OF THE FOREGOING SPEECH,

IN THE SHANSCRIT LANGUAGE.

(The Moderator addresses the Student who had pronounced the Declamation in the Shanscrit Language)

SIR,

IT being a rule of our Public Disputations, that the Moderator should express before the assembly, his opinion of the proficiency of the Student in the Language in which he has spoken, it becomes my duty to declare my perfect approbation of the manner in which you have acquitted yourself, and to communicate to me the satisfaction with which the learned Pundits, your auditors, have listened to your correct pronunciation of the Shanscrit Tongue.

Four years have now elapsed since the commencement of this Institution. During that period the popular languages of India have been sedulously cultivated; and are now fluently spoken.

Last in order, because first in difficulty, appears the Parent of all these Dialects, the primitive Shanscrit; as if to acknowledge her legitimate offspring, confirm their affinity and relation to each other, and thereby complete our system of Oriental Study.

Considered as the source of the colloquial tongues, the utility of the Shanscrit Language is evident; but as containing numerous treatises on the religion, jurisprudence, arts and sciences of the Hindoos, its importance is yet greater; especially to those to whom is committed, by this government, the province of legislation for the Natives; in order that being conversant with the Hindoo writings, and capable of referring to the original authorities, they may propose, from time to time, the requisite modifications and improvements, in just accordance with existing Law and ancient Institution.

Shanscrit Learning, say the Brahmans, is like an extensive forest, abounding with a great variety of beautiful foliage, splendid blossoms, and delicious fruits; but surrounded by a strong and thorny fence, which prevents those who are desirous of plucking its fruits or flowers, from entering in.

The learned Jones, Wilkins, and others, broke

down this opposing fence in several places; but by the College of Fort William, a high-way has been made into the midst of the wood; and you, Sir, have entered thereby.

The successful study of the Shanscrit tongue will distinguish this fourth year of our Institution, and constitute it an æra in the progress of Eastern Learning; and you, Sir, have the honor of being the first to deliver a speech in that ancient and difficult Language. The success that has attended you in the acquirement of other branches of Oriental Literature, will encourage you to prosecute the study of this, as far as it may be useful in qualifying you for the faithful discharge of your duties in the public service, or may be subservient to your own reputation, in advancing the interests of useful learning.

(Addressing His Excellency Marquis Wellesley, Governor General, Founder and Patron of the Institution,)

MY LORD,

It is just, that the Language which has been first cultivated under Your auspices, should primarily be employed in gratefully acknowledging the benefit, and in speaking Your praise.

This ancient Language, which refused to disclose itself to the former Governors of India, unlocks its treasures at Your command, and enriches the world with the history, learning, and science of a distant age.

The rising importance of our Collegiate Institution has never been more clearly demonstrated than on the present occasion; and thousands of the learned in distant nations will exult in this triumph of Literature.

What a singular exhibition has been this day presented to us! In presence of the supreme Governor of India, and of its most learned and illustrious characters Asiatic and European, an assembly is convened, in which no word of our native tongue is spoken, but public discourse is maintained on interesting subjects, in the Languages of Asia. The colloquial Hindoostanee, the classic Persian, the commercial Bengalee, the learned Arabic, and the primæval Shanscrit, are spoken fluently, after having been studied grammatically, by English youth. Did ever any University in Europe, or any literary Institution in any other age or country, exhibit a scene so interesting as this? And

what are the circumstances of these youth! They are not students who prosecute a dead Language with uncertain purpose, impelled only by natural genius or love of fame. But having been appointed to the important offices of administering the government of the country in which these Languages are spoken, they apply ~~they~~ their acquisitions immediately to useful purpose; in distributing justice to the inhabitants; in transacting the business of the State, revenual and commercial; and in maintaining official intercourse with the people, in their own tongue, and not, as hitherto, by an *Interpreter.* The acquisitions of *our* Students may be appreciated by their affording to the suppliant Native immediate access to his principal; *and by* their elucidating the spirit of the Regulations of our Government by oral communication, and by written explanations, varied according to the circumstances and capacities of the people.

The acquisitions of *our* Students are appreciated at this moment by those learned Asiatics, now present in this assembly, some of them strangers from distant provinces; who wonder every man to hear in his own tongue, important subjects discus-

ed; and new and noble principles asserted, by the youth of a foreign land.

The literary proceedings of this day amply repay all the solicitude, labor and expence that have been bestowed on this Institution. If the expence had been a thousand times greater, it would not have equalled the immensity of the advantage, moral and political, that will ensue.

I, now an old man, have lived for a long series of years among the Hindoos. I have been in the habit of preaching to multitudes daily, of discoursing with the Brahmans on every subject, and of superintending schools for the instruction of the Hindoo youth. Their Language is nearly as familiar to me as my own. This close intercourse with the Natives for so long a period, and in different parts of our Empire, has afforded me opportunities of information not inferior to those which have hitherto been presented to any other person. I may say indeed that their manners, customs, habits and sentiments, are as obvious to me, as if I was myself a native. And knowing them as I do, and hearing as I do, their daily observations on our government, character and principles, I am warranted to say, (and

I deem it my duty to embrace the public opportunity now afforded me of saying it) that the Institution of this College was wanting to complete the happiness of the Natives under our Dominion; for this Institution will break down that *barrier* (our ignorance of their Language) which has ever opposed the influence of our Laws and principles, and has despoiled our administration of its energy and effect.

Were the Institution to cease from this moment, its salutary effects would yet remain. Good *has* been done, which cannot be undone. Sources *of* useful knowledge, moral instruction, and political utility, have been opened to the Natives of *India*, which can never be closed; and their civil *improvement*, like the gradual civilization of our own country, will advance in progression, for ages to come.

One hundred original volumes in the Oriental Languages and Literature, will preserve for ever in Asia, the Name of the Founder of this Institution. Nor are the examples frequent of a renown, possessing such utility for its basis, or pervading such a vast portion of the habitable globe. My Lord, you have raised a Monument of fame, which no

length of time, or reverse of fortune, is able to destroy; not chiefly because it is inscribed with Mahratta and Mysore, with the Trophies of war, and the emblems of Victory; but because there are inscribed on it the names of those Learned Youth, who have obtained Degrees of Honor for high proficiency in the Oriental Tongues.

These youth will rise in regular succession to the government of this country. They will extend the domain of British civilization, security and happiness, by enlarging the bounds of Oriental Literature and thereby diffusing the spirit of Christian principles throughout the nations of Asia. These youth, who have lived so long amongst us, whose unwearied application to their studies we have all witnessed, whose moral and exemplary conduct has, in so solemn a manner, been publicly declared before this august assembly, on this day; and who, at the moment of entering on the public Service, enjoy the fame of possessing qualities (rarely combined) constituting a reputation of three-fold strength for public men, Genius, Industry and Virtue; these illustrious scholars, My Lord, the pride of their country, and the Pillars of this empire, will

record Your name in many a language, and secure Your fame for ever. Your fame is already recorded in their hearts. The whole body of youth of this Service hail You as their Father and their Friend. Your honor will ever be safe in their hands. No revolution of opinion, or change of circumstances, can rob You of the solid glory derived from the humane, just, liberal and magnanimous principls which have been embodied by Your Administration.

To whatever situation the course of future events may call You, the youth of this service will ever remain the pledges of the wisdom and purity of Your Government. Your evening of Life will be constantly cheered with new Testimonies of their reverence and affection; with new proofs of the advantages of the education You have afforded them; and with a demonstration of the numerous benefits, moral, religious and political, resulting from this Institution; --benefits which will consolidate the happiness of millions in Asia, with the glory and welfare of our country.

THE

PUBLIC EXAMINATIONS

OF

THE COLLEGE OF FORT WILLIAM;

EXHIBITED IN REGULAR SERIES SINCE THE

COMMENCEMENT OF THE INSTITUTION;

WITH A

REGISTER

OF

THE NAMES

OF THOSE STUDENTS, WHO HAVE OBTAINED DEGREES OF HONOR FOR HIGH PROFICIENCY IN THE ORIENTAL LANGUAGES.

FIRST EXAMINATION,

HOLDEN IN JULY 1801.

PERSIAN.

1 ELLIOTT,

2 Lloyd,
3 A. Roſs,

SECOND CLASS.

4 Hamilton,
5 Potts,
6 Wauchope,
7 Campbell,
8 Guthrie,
9 Laing,
10 Wynne,
11 Hodgſon,

THIRD CLASS.

12 Morgan,
13 Hartwell,
14 Goodwin,
15 Wemyſs,
16 Thackeray,
17 Ewer,
18 Impey,
19 Bourchier,
20 Plowden,
21 Tod,
22 Sparrow,
23 Perry,
24 Rattray,
25 Vanſittart,
26 Higginſon,
27 D. Morrieſon,

LOWEST CLASS,
In Alphabetical order.

28 Fleming,
29 Grant,
30 Pechell,
31 Powell,
32 Smith.

BENGALEE.

1 HODGSON,
2 Bayley,
3 Lloyd,
4 Martin,
5 Scott,
6 Law,
7 Hartwell,
8 D. Morrieſon,

HINDOOSTANEE.

1 ELLIOTT,

2 Bayley,
3 Hunter,
4 Dumbleton,
5 Metcalfe,

SECOND CLASS.

6 Morton,
7 Hartwell,
8 Potts,
9 Chaplin,
10 Newnham,
11 Scott,
12 Laing,
13 A. Roſs,
14 Wemyſs,
15 Wynne,

THIRD CLASS.

16 King,
17 Gowan,
18 Sands,
19 Bourchier,
20 J Moriſon,
21 Paton,
22 Tod,
23 M. C. Roſs,
24 Goodwin,
25 Kelſo,
26 Impey,
27 Chiſholme,
28 Rennell,
29 Barwell,

LOWEST CLASS,
In Alphabetical order.

30 Blagrave,
31 Digby,
32 French,
33 Gorton,
34 Liell,
35 Mitford,
36 Swettenham,

ARABIC.

1 LLOYD,
2 Campbell,
3 Thackeray,
4 Guthrie,
5 Laing,

WRITING.

PERSIAN CHARACTER.
SCOTT.

NAGREE CHARACTER.
ELLIOTT.

SECOND EXAMINATION

HOLDEN IN JANUARY 1802.

PERSIAN.

1 LOVETT. 1ſt Prize,
2 JENKINS, 2d Prize,
3 LLOYD, 3d Prize,

4 Guthrie,
5 Laing,
6 Hamilton,
7 Bayley,
8 A. Roſs,
9 Wauchope,
10 Hodgſon,
11 Potts,
12 Campbell,
13 Wood,

SECOND CLASS.

14 Chaplin,
15 Wynne,
16 Bourchier,
17 Ewer,
18 Newnham,
19 Vanſittart,
20 Hartwell,
21 Morgan,
22 H. Impey,
23 Wemyſs,
24 Goodwin,
25 Perry,
26 Keene,
27 Sands,

THIRD CLASS.

28 Agar,
29 Morton,
30 A. B. Tod,
31 D. Morrieſon,
32 Oliver,
33 Maconochie,
34 Pechell,
35 Sparrow,
36 Paton,
37 Thackeray,
38 Gowan,
39 Money,
40 Luſhington,

FOURTH CLASS.

41 Long,
42 Curtis,
43 Craigie,
44 Smyth,
45 Rattray,
46 Fleming,
47 Swettenham,
48 Digby,
49 Higginſon,
50 Powell

HINDOOSTANEE.

1 BAYLEY, 1ſt Prize,
2 LOVETT, 2d Prize,
3 LLOYD, 3d Prize,

4 Jenkins,
5 Hodgſon,
6 Dumbleton,
7 Potts,
8 Chaplin,
9 Hunter,
10 Goodwin,

SECOND CLASS.

11 Hartwell,
12 Keeſe,
13 Newnham,
14 Sands,
15 W. Scott,
16 Bourchier,
17 R. C. Roſs,
18 Wood,
19 Rennell,
20 Wemyſs,
21 Grant,
22 Morgan,
23 R. C. Plowden,
24 Gowan,
25 J. Moriſon,

THIRD CLASS.

26 Romer,
27 G. Smith,
28 Agar,
29 Cole,
30 Lawrence,
31 T. C. Plowden,
32 Barwell,
33 Walker,
34 Spottiſwoode,
35 Watſon,
36 D. Scott,
37 Hayes,
38 E. Impey,
39 Sanders,
40 Liell,
41 Sprot,
42 J. T. Shakeſpear,

FOURTH CLASS.

43 Agnew,
44 Peter,
45 Vaughan,
46 Shaw,
47 French,
48 Chiſholme,
49 A. G. I. Tod,
50 Mainwaring,
51 Maidman,
52 Salter.

ARABIC.		BENGALEE.	
1 LOVETT,	Prize,	1 BAYLEY,	1st Prize,
2 LLOYD,		2 MARTIN,	2d Prize,
3 A. Rofs,		3 Hodgſon,	
4 Campbell,		4 Lloyd,	
5 Guthrie,		5 Law,	
6 Laing,		6 Hartwell,	
7 Thackeray,		7 W. Scott,	
SECOND CLASS.			
8 Wood,		Sage,	
9 Potts,		Gerton,	
10 Hamilton,			

PERSIAN WRITING. DUMBLETON, Prize.
NAGREE WRITING. MORTON, Prize.
BENGALEE WRITING. HODGSON, Prize.

DISPUTATIONS,

HELD THIS YEAR FOR THE FIRST TIME;

By Meſſrs. LOVETT, LLOYD and GUTHRIE, in the Perſian Language.

Poſition.—"*An Academical Inſtitution in India, is advantageous to the Na-*
"*tives and to the Britiſh nation.*"

MODERATOR, Lieutenant JOHN BAILLIE, Profeſſor.

By Meſſrs. BAYLEY, LOVETT and LLOYD, in the Hindooſtanee Language.

Poſition.—"*The Hindooſtanee Language is the moſt generally uſeful in In-*
"*dia.*"

MODERATOR, JOHN GILCHRIST, Eſq. Profeſſor.

By Meſſrs. MARTIN, BAYLEY and HODGSON, in the Bengalee Language.

Poſition.—"*The Aſiatics are capable of as high a degree of civilization as*
"*the Europeans.*"

MODERATOR, W.C. BLAQUIERE, Eſq.

ENGLISH ESSAYS.

SECOND TERM OF 1801,—The beſt by Meſſrs. MARTIN, ELLIOTT and BAYLEY;

Subject.—"*On the advantages to be expected from an academical Inſtitu-*
"*tion in India; conſidered in a moral, literary and political*
"*point of view.*"

THIRD TERM.—By Meſſrs. HAMILTON, MARTIN and METCALFE.

Subject.—"*On the beſt means of acquiring a knowledge of the manners*
"*and cuſtoms of the natives of India.*"

FOURTH TERM.—By Meſſrs. WOOD, MARTIN and NEWNHAM.

Subject.—"*On the character and capacity of the Aſiatics; and particularly*
"*of the Natives of Hindooſtan.*"

THIRD EXAMINATION,

HOLDEN IN JANUARY 1803.

PERSIAN.

1 JENKINS, 1ſt Prize, Bombay,
2 HAMILTON, 2d Prize, Madras,
3 WAUCHOPE, 3d Prize,
4 WOOD, 4th Prize, Madras,

5 Chaplin, Madras,
6 Keene, Madras
7 Goodwin, Bombay,
8 Dumbleton,
9 Oliver, Madras,
10 Ewer,
11 Perry,
12 Roſs, Madras,
13 Romer, Bombay,
14 Puller,
15 Bourchier, Bombay,

SECOND CLASS.

16 Martin,
17 Sparrow, Bombay,
18 Pechell,
19 Newnham, Madras,
20 Rowles, Bombay,
21 Hunter,
22 Paton,
23 Tod, ſenior,

THIRD CLASS.

24 Money,
25 Morton,
26 Long, Madras,
27 Agar, Bombay,
28 Gowan,
29 Plowden, ſenior,
30 Plowden, junior,
31 Craigie, Bombay
32 Luſhington,
33 Morrieſon,
34 Sanders, Madras,
35 Walker,
36 Hayes,
37 Curtis,
38 Peter, Madras,

FOURTH CLASS.

39 Moriſon, Bombay,
40 Impey, E.
41 Steadman, Bombay,
42 Watſon,
43 Fleming,
44 Vaughan,
45 Impey, H.
46 Gorton,

HINDOOSTANEE.

1 CHAPLIN, 1ſt Prize, Madras,
2 JENKINS, 2d Prize, Bombay,
3 MARTIN, 3d Prize,
4 GOODWIN, 4th Prize, Bombay,

5 Romer, Bombay,
6 Roſs, Madras,
7 Dumbleton,
8 Wood, Madras,
9 Hunter, ſenior,
10 Gowan,
11 Hamilton, Madras
12 Walker,
13 Newnham, Madras,
14 Bourchier, Bombay,
15 Elliott,
16 Chiſholme,
17 Swinton,

SECOND CLASS.

18 Ewer,
19 Morrieſon,
20 Cole, Madras,
21 Spottiſwoode Madras,
22 Plowden, junior,
23 Ruſſell,
24 Tod, ſenior,
25 Agar, Bombay,
26 Shakeſpear, J. T.
27 Littledale,
28 Fraſer,

THIRD CLASS.

29 Shakeſpear, H.
30 Scott, T. C.
31 Scott, D.
32 Turnbull,
33 Pechell,
34 Paton,
35 Sprot,
36 Watſon,
37 Liell,
38 Marjoribanks,
39 Gardner, E.
40 Mainwaring,
41 Moriſon, Bombay,
42 Sparrow, Bombay,

FOURTH CLASS.

43 Barwell,
44 Higginſon, Madras,
45 Gardiner, C. W.
46 Smith, Bombay,

47 Tiell,
48 Tod, junior,
49 Digby,
50 Batton,
51 Rattray,
52 Shakespear, W. O. Madras,
53 Maidman, Madras.

47 Gorton,
48 Martin, C. R.
49 Robinson,
50 Steer,
51 Alexander,
52 Moore,
53 Tod, junior,
54 Salter,
55 Digby,
56 Grindall,
57 Shaw, Madras,
58 Dawes,
59 Bennett,
60 Hunter, junior.

ARABIC.

1 JENKINS, 1st Prize, Bombay,
2 WOOD, 2d Prize, Madras,
3 HAMILTON, 3d Prize, Madras,

SECOND CLASS,

4 Dumbleton,
5 Wauchope,
6 Oliver, Madras,
7 Keene, Madras,
8 Goodwin, Bombay,
9 Long, Madras.

THIRD CLASS.

10 Chaplin, Madras.
11 Ross, Madras,
12 Bourchier, Bombay,
13 Perry,
14 Rouse, Bombay,
15 Plowden, senior.

BENGALEE.

1 MARTIN, 1st Prize,
2 HUNTER, 2d Prize,
3 MORTON, 3d Prize,
4 Paton,
5 Gorton,
6 Dumbleton,
7 Chisholme,

SECOND CLASS.

8 Morrieson,
9 Pechell,
10 Fleming,
11 Digby,
12 Plowden,

TAMUL.

1 NEWNHAM, Prize, Madras,
2 Hamilton, Madras,
3 Sanders, Madras,

SHANSCRIT.

1 GOWAN, Prize,
2 Martin,

PERSIAN WRITING.

1 MORTON, 1st Prize,
2 GOODWIN, 2d Prize, Bombay,

NAGREE WRITING.

1 HUNTER, sen. 1st Prize,
2 GOODWIN, 2d Prize, Bombay,

BENGALEE WRITING.

1 MARTIN, 1st Prize,
2 HUNTER, sen. 2d Prize,

Messrs. Bayley, Maconochie, Lawrence, Bird, and Barnett, absent from the public Examination.

DISPUTATIONS.

By Meſſrs. JENKINS, HAMILTON and WAUCHOPE, in the Perſian Language.

Poſition.—"*The Natives of India under the Britiſh Government, enjoy a greater degree of tranquillity, ſecurity, and happineſs than under any former Government.*"

MODERATOR, Lieutenant J. BAILLIE, Profeſſor.

By Meſſrs. CHAPLIN, GOODWIN and ROSS, in the Hindooſtanee Language.

Poſition.—"*The Suicide of Hindoo Widows, by burning themſelves with the bodies of their deceaſed Huſbands, is a practice repugnant to the natural feelings, and inconſiſtent with moral duty.*"

MODERATOR, JOHN GILCHRIST, Eſq. Profeſſor.

By Meſſrs. HUNTER, MARTIN and MORTON, in the Bengalee Language.

Poſition.—"*The diſtribution of the Hindoos into Caſts, retards their progreſs in improvement.*"

MODERATOR, W. C. BLAQUIERE. Eſq.

DECLAMATIONS IN THE ARABIC LANGUAGE.

By Meſſrs. JENKINS, and WOOD.

ENGLISH ESSAYS.

FIRST TERM OF 18cs.— Prize Eſſays, By Meſſrs. SPROT and ROMER,

Subject.—"*On the Mohummedan Conqueſts in India; the periods at which they took place in different parts of Hindooſtan and Deccan; and the principal circumſtances attending them.*"

SECOND TERM.—Prize Eſſay, By Mr. NEWNHAM.

Subject.—"*On the Mohummedan Government in India, and the time of it greateſt proſperity; its Inſtitutions and Adminiſtration.*"

THIRD TERM —Prize Eſſays, By Meſſrs. CHAPLIN and NEWNHAM.

Subject.—"*On the cuſtom of Hindoo women burning themſelves on the deceaſe of their Huſbands.*"

FOURTH TERM.—Prize Eſſays, By Meſſrs. ROSS, and GOWAN.

Subject.—"*On the Reſtoration of Learning in the Eaſt.*"

HONORARY REWARD OF BOOKS ADJUDGED TO THE FOLLOWING STUDENTS, PROFICIENTS IN THE GREEK AND LATIN CLASSICS, OR IN MODERN LANGUAGES.

CLASSICS.—Meſſrs. BAYLEY, MARTIN, BOURCHIER, JENKINS, SPARROW, HAMILTON, WOOD, ROSS and CHAPLIN.

FRENCH LANGUAGE—Meſſrs. ROSS, CHAPLIN, NEWNHAM, ROMER and WOOD.

FOURTH EXAMINATION

HOLDEN IN JANUARY 1804.

HINDOOSTANEE.

1 ROMER, Bombay, 1ſt Prize,
2 WALKER, 2d Prize,
3 SWINTON, 3d Prize,
4 GOWAN, 4th Prize,

5 Scott, T. C.
6 Turnbull,
7 Tod, ſenior,
8 Wauchope,
9 Perry,
10 Alexander,
11 Ewer, ſenior,
12 Littledale,
13 Impey, ſenior,
14 Sanders, Madras,
15 Spottiſwoode, Madras,
16 Puller,
17 Hope,

SECOND CLASS.

18 Luſhington,
19 Martin,
20 Watſon,
21 Rowles, Bombay,
22 Trower,
23 Peter, Madras,
24 Gardner, Hon'ble, E.
25 Liell,
26 Chriſtian,
27 Parry,
28 Scott, D.
29 Bird, S.
30 Moore,
31 Ricketts,
32 Newnham,
33 Monckton,
34 Lowther,
35 Tod, junior,
36 Sprot,

THIRD CLASS.

37 Tippet,
38 Loch,
39 Revely,
40 Walpole,
41 Williams,
42 Gordon, W. B.
43 Mackenzie, junior,
44 Bird, W. W.
45 Pakenham,
46 Lindſay.

PERSIAN.

1 SWINTON, 1ſt P
2 OLIVER, Madras, 2d P
3 KERNE, Madras, 3d P
4 PERRY, 4th P
5 WALKER, 5th P

6 Romer, Bom
7 Ewer,
8 Puller,
9 Sanders, Madras,

SECOND CLASS.

10 Watſon,
11 Rowles, Bombay,
12 Gowan,
13 Tod, ſenior,
14 Luſhington,
15 Impey, ſenior,
16 Money,
17 Fraſer,
18 Peter, Madras,
19 Scott, T. C.
20 Spottiſwoode, Madras,
21 Turnbull,
22 Curtis,

THIRD CLASS.

23 Littledale,
24 Shakeſpear,
25 Scott, D.
26 Martin,
27 Marjoribanks,
28 Tod, junior,
29 Lawrence,
30 Bird, ſenior,
31 Impey, junior,
32 Digby,
33 Gardiner,
34 Rattray,
35 Gorton,
36 Moore,
37 Mirfield,
38 Cary.

47 Chapman,
48 Siddons,
49 Mackenzie, senior,
50 Gordon, F. D.
51 Plowden, junior,
52 Ewer, junior,
53 Mainwaring.

ABSENT FROM THE EXAMINATION.

Saunders, Campbell, Cracroft, } attached to 3d Class.

ARABIC.

1 OLIVER, Madras 1st Prize,
2 KEENE, Madras 2d Prize,
3 WAUCHOPE, 3d Prize,

SECOND CLASS.

4 Perry,
5 Swinton,
6 Fraser,
7 Saunders, Madras.

TAMUL.

SAUNDERS, Madras, Medal,

PERSIAN WRITING.

1 TURNBULL, 1st Prize,
2 SWINTON, 2d Prize,
3 SHAKESPEAR, 3d Prize,

BENGALEE.

1 TOD, senior, 1st Prize,
2 GORTON, 2d Prize,
3 HAYES, 3d Prize,

4 Gowan,
5 Impey, senior,
6 Impey, junior,
7 Sprot,

SECOND CLASS.

8 Lawrence,
9 Barwell,
10 Tod, junior,
11 Liell,
12 Curtis,
13 Digby,
14 Mainwaring.

SHANSCRIT.

1 GORTON, Medal,
2 HAYES, Medal,
3 IMPEY, junior, Medal,

[redacted] LAW.

1 WAUCHOPE, Medal,
2 OLIVER, Madras Medal,
3 KEENE Madras, Medal,

NAGREE WRITING.

1 GOWAN, 1st Prize,
2 ALEXANDER, 2d Prize,
3 ROMER, 3d Prize,

Messrs, Cole and Plowden, senior, absent from the Examination.

DISPUTATIONS.

By Messrs. ROMER, WALKER and GOWAN, in the Hindoostanee Language

Position.—"*The Shenscrit is the Parent Language of India.*"

MODERATOR, Captain JAMES MOUAT; Assist. Professor.

By Messrs SWINTON, OLIVER and PERRY, in the Persian Language.

Position.—"*The Poems of Hafiz are to be understood in a figurative or mystical,*

"*and not in a literal sense.*"

MODERATOR, MATHEW LUMSDEN, Esq. Assist. Professor.

By Meſſrs. Tod, Hayes and Impey, in the Bengalee Language.

Poſition.—" *The tranſlation of the beſt works extant in the Shanſcrit into the popular* " *Languages of India, would promote the extenſion of ſcience and civi-* " *lization.*"

MODERATOR. Mr. William Carey, Teacher.

By Meſſrs. Oliver, Wauchope and Perry, in the Arabic Language.

Poſition.—" *The ſtudy of the Arabic is eſſentially neceſſary to the attainment of a* " *grammatical knowledge of the Perſian Language.*"

MODERATOR. Mathew Lumsden, Eſq.

DECLAMATION in the Shanſcrit Language, By Mr. Gowan.

Mr. CAREY, the Moderator, delivered a Speech in the Shanſcrit Language.

ENGLISH ESSAYS.

First Term.—Prize Eſſays, By Meſſrs. Wauchope, Rowles and Perry.

Subject.—" *On the Utility of the Perſian Language in India.*"

Second Term;—Prize Eſſays, By Meſſrs. Plowden and Rowles.

Subject.—" *On the advantages and diſadvantages of leaving our Native Country* " *at an early age, as it reſpects the improvement of the mind and the* " *general happineſs of life.*"

Third Term;—Prize Eſſays, By Meſſrs. Keene and Bird;

Subject.—" *On the progreſs of Civilization in India under the Britiſh Government.*"

Fourth Term;—Prize Eſſays, By Meſſrs. Gowan and Perry;

Subject.—" *On the decline and fall of the Mohummudan Empire in India.*"

HONORARY REWARD of BOOKS adjudged to the following Students, proficients in the Greek and Latin Classics, or in the French Language.

Classics.—Meſſrs Gowan, Swinton, Perry, Money, Sprot, Walker Oliver, Digby, Keene and Plowden.

French Language,—Meſſrs Keene, Cole, Rowles, Gowan and Romer.

FIFTH EXAMINATION

HOLDEN IN JANUARY 1865.

PERSIAN.

1 SCOTT, 1ſt Prize,
2 TURNBULL, 2d Prize,
3 LITTLEDALE, 3d Prize,
4 CHRISTIAN, 4th Prize,

5 Marjoribanks,
6 Hope,
7 Shakeſpear,
8 Gardner, Hon'ble E.
9 Fraſer,
10 Alexander,
11 Ewer,

SECOND CLASS.

12 Dorin,
13 Gordon, F. D.
14 Monckton,
15 Newnham,
16 Bird, W. W.

THIRD CLASS.

17 Wright,
18 Ewing,
19 Loch,
20 Martin,
21 Gordon, W. B.
22 Roberdeau,
Lowther, and Lindſay, abſent,
Ricketts, at Sea.

BENGALEE.

1 MARJORIBANKS, 1ſt Prize,
2 PARRY, 2d Prize,
3 FRASER, 3d Prize,

4 Bird, S.
5 Moore,
6 Gardiner, ſenior,
7 Martin,

SECOND CLASS.

8 Williams,
9 Siddons,
10 Gordon, W. B.
11 Pakenham,
12 Revely,
13 Cary,

HINDOOSTANEE.

1 SCOTT, 1ſt Prize,
2 TURNBULL, 2d Prize,
3 LITTLEDALE, 3d Prize,
4 SHAKESPEAR, 4th Prize.

5 Chriſtian,
6 Alexander,
7 Hope,

SECOND CLASS.

8 Bird, S.
9 Gardner, Hon'ble E.
10 Monckton,
11 Newnham,
12 Parry,
13 Bird, W. W.
14 Ewer,

THIRD CLASS.

15 Siddons,
16 Walpole,
17 Martin,
18 Chapman,
19 Williams,
20 Gordon, W. B.
21 Loch,
22 Tippet,
23 Revely,
24 Pakenham,
25 Wright,
26 Roberdeau,

FOURTH CLASS.

27 Halhed,
28 Dorin,
29 Smyth,
30 Clark,
31 Savage,
32 Eyre,
33 Dawes,
34 Gardiner, junior,
35 Ward,
36 Money,
37 Hoppner,
38 Sullivan,
39 Shum,
40 Berney,
41 Oakley,
Maxwell, abſent.

ARABIC.

1 LITTLEDALE, 1ſt Prize.
2 TURNBULL, 2d Prize.
3 FRASER, 3d Prize.
4 Scott,
5 Hope,
6 Bird, W. W.
7 Ewer.

PERSIAN WRITING.

1 SHAKESPEAR, 1ſt Prize.
2 CHRISTIAN, 2d Prize.
3 GORDON, W. B. 3d Prize.
4 CHAPMAN. 4th Prize.
5 Loch,
6 Hope,
7 Gardner, Hon'ble E.
8 Ewer,
9 Ewing,
10 Wright,
11 Monckton,
12 Martin,

MAHRATTA.

1 TROWER, 1ſt Prize.
2 CHAPMAN, 2d Prize.
3 Moore,
4 Gardiner, ſenior,
5 Martin.

NAGREE WRITINC.

1 ALEXANDER, 1ſt Prize.
2 BIRD, W. W. 2d Prize.
3 NEWNHAM, 3d Prize.
4 Gordon, W. B.
5 Wright,
6 Loch,
7 Tippet,
8 Pakenham,
9 Monckton,

BENGALEE WRITING.

1 BIRD, S. 1ſt Prize.
2 MARJORIBANKS, 2d Prize.
3 Gordon, W. B.
4 Siddons,
5 Martin,
6 Gardiner,

A, Mackenzie abſent from the Examination.

DISPUTATIONS.

By Meſſrs. TURNBULL, SCOTT and CHRISTIAN, in the Hindooſtanee Language.

Poſition.—"*The Oriental Languages are ſtudied with more ſucceſs in India than in England; and with greater advantage to the public ſervice.*"

MODERATOR, Captain MOUAT.

By Meſſrs. SCOTT, TURNBULL and LITTLEDALE, in the Perſian Language.

Poſition.—"*The Perſian Language is of more utility in the general adminiſtration of the Britiſh Empire in India than the Hindooſtanee.*"

MODERATOR, M. LUMSDEN Eſq.

DECLAMATIONS.

In the Bengalee Language;—By Mr. MARJORIBANKS.
In the Arabic Language;—By Mr. LITTLEDALE;
In the Mahratta Language;—By Mr. TROWER.

ENGLISH ESSAYS.

FIRST TERM OF 1804.—Prize Eſſays, By Meſſrs, SAUNDERS and W. B. GORDON.

Subject.—" *On the ſtudy of Indian Hiſtory.*"

SECOND TERM.—Prize Eſſays, By Meſſrs. TROWER and SIDDONS.

Subject.—" *On the Riſe and Fall of the Portugueſe Empire in India.*"

THIRD TERM.—Prize Eſſays, By Meſſrs GORDON and MAXWELL.

Subject.—" *On the Eſtabliſhment of the Dutch and the decline of their power in India.*"

FOURTH TERM.—Prize Eſſays, By Meſſrs. NEWNHAM and EWER.

Subject.—" *On the Progreſs of the Engliſh power in India from the earlieſt ſettlement to the Battle of Plaſſey.*"

HONORARY REWARD OF BOOKS ADJUDGED TO THE FOLLOWING STUDENTS, PROFICIENTS IN THE GREEK AND LATIN CLASSICS OR IN MODERN LANGUAGES.

CLASSICS.—Meſſrs. LITTLEDALE, HOPE and GARDINER.

FRENCH LANGUAGE.—Meſſrs. LITTLEDALE, HOPE, MARJORIBANKS, the Honorable Mr. GARDNER, TROWER, SHAKESPEAR and TURNBULL.

LIST

OF STUDENTS WHO HAVE ENTERED ON THE PUBLIC SERVICE FROM THE COLLEGE OF FORT WILLIAM, SINCE THE COMMENCEMENT OF THE INSTITUTION, CLASSED IN THE ORDER OF GENERAL PROFICIENCY.

ENTERED ON THE PUBLIC SERVICE IN 1801.

W. P. ELLIOTT.——DEGREE OF HONOR for high proficiency in the Perſian and Hindooſtanee Languages, and in firſt Claſs Arabic.

ENTERED ON THE PUBLIC SERVICE IN 1802.

1. J. H. LOVETT.——DEGREE OF HONOR for high proficiency in the Arabic, Perſian and Hindooſtanee Languages.
2. C. LLOYD.——DEGREE OF HONOR for high proficiency in the Arabic, Perſian and Hindooſtanee Languages, and in firſt Claſs of the Bengalee Language.
3. H. HODGSON.——In Firſt Claſs Perſian, Hindooſtanee and Bengalee, and firſt in Bengalee Writing.
4. A. ROSS.——In Firſt Claſs Arabic and Perſian.
5. W. P. POTTS.——Firſt Claſs Perſian and Hindooſtanee; and Second Claſs Arabic.
6. G. D. GUTHRIE.—Firſt Claſs Arabic and Perſian.
7. J. W. LAING.——Firſt Claſs Arabic and Perſian.
8. D. CAMPBELL.—Firſt Claſs Arabic and Perſian.
9. G. HARTWELL.—Firſt Claſs Bengalee; and Second Claſs Perſian and Hindooſtanee.
10. W. SCOTT.——Firſt Claſs Bengalee; and Second Claſs Hindooſtanee.
11. R. THACKERAY.—Firſt Claſs Arabic; and Third Claſs Perſian.
12. M. LAW.——Firſt Claſs Bengalee.
13. W. J. SANDS.——Second Claſs Perſian and Hindooſtanee.
14. J. WEMYSS.——Second Claſs Perſian and Hindooſtanee.
15. F. MORGAN.——Second Claſs Perſian and Hindooſtanee.
16. O. R. WYNNE.——Second Claſs Perſian.
17. R. VANSITTART.Second Claſs Perſian.
18. J. W. GRANT.—Second Claſs Hindooſtanee.

ERED ON THE PUBLIC SERVICE IN 1803.

PRESIDENCY OF BENGAL.

E. BAYLEY.	DEGREE OF HONOR in four Languages, viz. the Perſian, Hindooſtanee, Bengalee and Arabic.—Held public Diſputation laſt year in the Hindooſtanee and Bengalee Languages—Theſis in the Hindooſtanee Language publiſhed laſt year.—Engliſh Eſſay publiſhed laſt year.—Honorary Reward in Claſſics, Greek and Latin.
2. W. B. MARTIN.	DEGREE OF HONOR in two Languages; viz. the Bengalee and Hindooſtanee.—Second in the Shanſcrit Language; and ſixteenth in the Perſian.—Held two public Diſputations in the Bengalee Language.—Theſis in the Bengalee Language publiſhed.—Prize in Bengalee Writing this year. Third in Nagree Writing.—Prize Eſſay laſt year. Other Eſſays publiſhed.—Honorary Reward in Claſſics, Greek and Latin.
3. H. DUMBLETON.	Fourth in the Arabic Language; ſixth in Bengalee, ſeventh in Hindooſtanee and eighth in Perſian.—Firſt Prize in Perſian Writing laſt year.
4. J. HUNTER.	Second in the Bengalee Language; ninth in Hindooſtanee, and twenty-firſt in the Perſian.—*Firſt* Prize in Nagree Writing, and ſecond *Prize in* Bengalee Writing.—Held a public Diſputation in Bengalee this year.
5. W. MORTON.	Third in the Bengalee Language: and in the third Claſs Perſian.—Firſt Prize in Perſian Writing this year: firſt Prize in Nagree Writing laſt year; and third in Bengalee Writing.—Held Bengalee Diſputation this year.
6. C. CHISHOLME.	Seventh in the Hindooſtanee Language; and ſeventh in the Bengalee.
7. D. MORRIESON.	In ſecond Claſs Hindooſtanee, in third Claſs Perſion, and in ſecond Claſs Bengalee.—Fifth in Perſian Writing.
8. P. W. PECHELL.	In ſecond Claſs Perſian, in third Claſs Hindooſtanee and in ſecond Claſs Bengalee.
9. W. PATON.	In ſecond Claſs Perſian, in third Claſs Hindooſtanee, and in firſt Claſs Bengalee, Sixth in Perſian Writing.
10. R. C. PLOWDEN.	In third Claſs Perſian, in third Claſs Arabic, and in ſecond Claſs Bengalee.
11. W. M. FLEMING.	In fourth Claſs Perſian, and in ſecond Claſs Bengalee.

PRESIDENCY OF FORT ST. GEORGE.

1 T. HAMILTON.	DEGREE OF HONOR in two Languages; viz. the Perſian and Arabic.—Second in the Tamul Language, and eleventh in the Hindooſtanee.—Held a Diſputation in the Perſian Language, this year.—Prize Eſſay laſt year.— Honorary Reward in Claſſics, Greek and Latin.
2. W. CHAPLIN.	DEGREE OF HONOR in the Hindooſtanee Language.—Fifth in Perſian and tenth in Arabic.—Held a Diſputation in the Hindooſtanee Langugae thisyear.—Prize Eſſay this year.—Honorary Reward in Latin Claſſics.— Honorary Reward in the French Language.
3. E. WOOD.	DEGREE OF HONOR in two Languages viz. the Perſian and Arabic.—Eighth in the Hindooſtanee Language.—Seventh in Perſian Writing.— Declamation in Arabic this year.—Prize Eſſay laſt year.—Honorary Reward in Latin Claſſics.—Honorary Reward in the French Language.
4. R. C. ROSS,	Sixth in the Hindooſtanee Language, twelfth in Perſianand eleventh in Arabic.—Held a Diſputation inthe Hindooſtanee Language this year.—Honorary Reward in Latin Claſſics.—Honorary Reward in the French Language.
5. T. NEWNHAM.	Firſt in the Tamul Language, thirteenth in Hindooſtanee and nineteenth in Perſian.—Prize Eſſay this year.—Eſſay Publiſhed laſt year.—Honorary Reward in the French Language.
6. J. LONG.	In ſecond Claſs Arabic, and in third Claſs Perſian.—Fourth in Perſian Writing.
7. C. HIGGINSON.	In fourth Claſs Hindooſtanee.

PRESIDENCY OF BOMBAY.

1. R. JENKINS.	DEGREE OF HONOR in three Languages? viz. the Perſian, Hindooſtanee, and Arabic.—Held a Diſputation in the Perſian Language this year.—Declamation in Arabic this year.— Honorary Reward in Claſſics, Greek and Latin.
2. T. GOODWIN.	DEGREE OF HONOR in the Hindooſtanee Language: Firſt in the Arabic Language; and ſeventh in Perſian.—Held Hindooſtanee Diſputation this year.—Obtained ſecond Prize in Perſian Writing, and ſecond Prize in Nagree Writing.
3. J. ROMER.	Firſt in the Hindooſtanee Language; thirteenth in Perſian and fourteenth in Arabic.—Fourth in Nagree Writing.—Prize Eſſay this year.—Honorary Reward in the French Language.
4. S. BOURCHIER,	Fourteenth in the Hindooſtanee Language, Fifteenth in Perſian, and twelfth in Arabic.—Honoraray Reward in Claſſics, Greek and Latin.

J. J. SPARROW.	In ſecond Claſs Perſian, and in third Claſs Hindooſtanee.—Honorary Reward in Claſſics, Greek and Latin.
6. H. AGAR.	In ſecond Claſs Hindooſtanee, and in third Claſs Perſian.
7 J. MORISON.	In third Claſs Hindooſtanee, and in fourth Claſs Perſian.
8. J. CRAIGIE.	In third Claſs Hindooſtanee.
9. W. STRADMAN.	In [illegible] Claſs Perſian.

ENTERED ON THE PUBLIC SERVICE IN 1804.

PRESIDENCY OF BENGAL.

1. GEORGE SWINTON.	[illegible]EE OF [illegible]OR in Perſian.—DEGREE OF [illegible]OOſtanee.—Fifth in Arabic—[illegible] in Perſian.—Second Prize [illegible]onorary Reward in Claſſics.
2. JOHN WAUCHOPE.	[illegible]OR in Arabic.—DEGREE OF [illegible].—Eighth in Hindooſtanee.—[illegible]dan Law.—Public Diſputa-[illegible]lic Diſputation in Perſian. [illegible]y, Honorary Reward in the [illegible]anguage.
3. JOHN WALKER.	DEGREE OF HONOR in Hindooſtanee.—DEGREE OF HONOR in Perſian.—Public Diſputation in Hindooſtanee.—Fourth in Perſian Writing.—Honorary Reward in Claſſics.—Honorary Reward in the French Language.
4. C. GOWAN.	DEGREE OF HONOR in Hindooſtanee.—Public Diſputation in Hindooſtanee.—Prize Medal in Shanſcrit.—Declamation in Shanſcrit.—Fourth in Bengalee.—Twelfth in Perſian.—Firſt Prize in Nagree Writing.—Firſt Prize in Bengalee Writing.—Prize Engliſh Eſſay.—Honorary Reward in Claſſics.—Honorary Reward in the French Language.
5. THOMAS PERRY.	DEGREE OF HONOR in Perſian.—Fourth in Arabic.—Public Diſputation in Arabic.—Public Diſputation in Perſian.—Ninth in Hindooſtanee.—Two Medals for Engliſh Eſſays.—Honorary Reward in Claſſics.
6. A. BRUERE TOD.	Firſt in Bengalee.—Public Diſputation in Bengalee.—Seventh in Hindooſtanee.—Fifth in Nagree Writing.
7. JOHN EWER.	Seventh in Perſian.—Eleventh in Hindooſtanee.
8. WILLIAM GORTON.	Second in Bengalee.—Firſt Medal in Shanſcrit.—Second Prize in Bengalee Writing.
9. T. C. PLOWDEN.	Sixth in Hindooſtanee, former Examination.—Fourteenth in Perſian do.—Fourth in Nagree Writing, do.—Prize in Engliſh Eſſay.—Honorary Reward in Claſſics.

10. HENRY PULLER.	Eighth in Perſian.—Sixteenth in Hindooſtanee.
11. JOHN HAYES.	Third in Bengalee.—Public Diſputation in Bengalee.—Second Medal in Shanſcrit.—Fourth in Bengalee Writing.
12. HASTINGS IMPEY.	Fifth in Bengalee.— Appointed to hold a Public Diſputation in Bengalee.—Thirteenth in Hindooſtanee.—Fifteenth in Perſian.—Fourth in Nagree Writing.
13. J. T. WATSON.	Tenth in Perſian.—Twentieth in Hindooſtanee.
14. EDWARD IMPEY.	Sixth in Bengalee.—Third Medal in Shanſcrit.—Thirty-firſt in Perſian.
15. C. LUSHINGTON.	Fourteenth in Perſian.—Eighteenth in Hindooſtanee.
16. WIGRAM MONEY.	Sixteenth in Perſian.—Honorary Reward in Claſſics.
17. J. SPROT.	Seventh in Bengalee.—Thirty-ſixth in Hindooſtanee.—Prize Engliſh Eſſay.—Honorary Reward in Claſſics.
18. A. G. J. TOD.	Tenth in Bengalee.—Twenty-eighth in Perſian.—Thirty-fifth in Hindooſtanee.
19. THOMAS LIELL.	Eleventh in Bengalee.— Twenty-fifth in Hindooſtanee.—Third in Bengalee Writing.
20. G. CURTIS.	Twenty-ſecond in Perſian.—Twelfth in Bengalee.
21. E. C. LAWRENCE.	Eighth in Bengalee.—Twenty-ninth in Perſian.
22. D. SCOTT.	Twenty-fifth in Perſian.—Twenty-eighth in Hindooſtanee.
23. J. DIGBY.	Thirteenth in Bengalee.—Thirty-ſecond in Perſian.—Honorary Reward in Claſſics.
24. J. R. BARWELL.	Ninth in Bengalee.
25. R. H. RATTRAY.	Thirty-fourth in Perſian.
26. R. MITFORD.	Thirty-ſeventh in Perſian.
27. T. MAINWARING.	Fifty-third in Hindooſtanee.

FORT ST. GEORGE.

1. WM. OLIVER.	DEGREE OF HONOR in Arabic,—DEGREE OF HONOR in Perſian.—Medal in Mahomedan Law,—Public Diſputation in Arabic,—Public Diſputation in Perſian.—Honorary Reward in Claſſics.—Honorary Reward in French Language.
2. H. GEO. KEENE.	DEGREE OF HONOR in Arabic.—DEGREE OF HONOR in Perſian.—Medal in Mahomedan Law.—Appointed to hold a Diſputation in Arabic and in Perſian.—Prize Engliſh Eſſay.—Honorary Reward in Claſſics.—Honorary Reward in the French Language.
3. WM. SANDERS.	Seventh in Arabic.—Ninth in Perſian.—Fourteenth in Hindooſtanee.—Medal in the Tamul Language.

4. Honorable Mr. Cole.	Ninth in Hindooſtanee, former Examination.—Nineteenth in Perſian, do.—Honorary Reward in the French Language.
5. H. Spottiswoode.	Fifteenth in Hindooſtanee.—Twentieth in Perſian
6. Rous Peter.	Eighteenth in Perſian.—Twenty-third in Hindooſtanee.

BOMBAY.

1. John Romer.	DEGREE OF HONOR in the Hindooſtanee Language.—Public Diſputation in Hindooſtanee.—Third Prize in Nagree Writing.—Sixth in Perſian.—Prize Engliſh Eſſay.—Honorary Reward in the French Language.
3. B. Rowles.	Eleventh in Perſian.—Twenty-firſt in Hindooſtanee.—Prize Engliſh Eſſay.—Honorary Reward in the French Language.

ENTERED ON THE PUBLIC SERVICE IN 1805.

BENGAL ALONE; THE STUDENTS FROM THE PRESIDENCIES OF FORT ST. GEORGE AND BOMBAY BEING NOW DETACHED FROM THE INSTITUTION.

1. T. C. Scott.	OBTAINED A DEGREE OF HONOR in Perſian.—OBTAINED A DEGREE OF HONOR in Hindooſtanee.—FOURTH place in Arabic.—HELD a Public Diſputation in Perſian.—HELD a Public Diſputation in Hindooſtanee.
2. M. H. Turnbull.	OBTAINED A DEGREE OF HONOR *in Perſian*.—OBTAINED A DEGREE OF HONOR in Hindooſtanee.—HELD a Public Diſputation in Perſian.—HELD a Public Diſputation in Hindooſtanee.—OBTAINED the ſecond Prize in Arabic.—OBTAINED the firſt Prize in Perſian Writing.—HONORARY Reward in the French Language.
3. J. Littledale.	OBTAINED A DEGREE OF HONOR in Perſian.—OBTAINED A DEGREE OF HONOR in Hindooſtanee.—OBTAINED the firſt Prize in Arabic.—HELD Public Diſputation in Perſian.—PRONOUNCED a Declamation in Arabic.—HONORARY Reward in Claſſics.—HONORARY Reward in the French Language.
4. J. Marjoribanks	OBTAINED A DEGREE OF HONOR in the Bengalee Language.—PRONOUNCED a Declamation in the Bengalee Language.—FIFTH place in Perſian.—OBTAINED the ſecond Prize in Bengalee Writing.—HONORARY Reward in the French Language.

5. W. Fraser,	Obtained the third prize in Bengalee.—Obtained the third Prize in Arabic.—Ninth place in the Perſian Language.
6. H. Shakespear,	Obtained the fourth Prize in the Hindooſtanee Language.—Seventh place in the Perſian Language.—Obtained the firſt Prize in Perſian Writing.—Honorary Reward in the French Language.
7. H. Hope,	Sixth place in the Perſian Language.—Seventh place in the Hindooſtanee.—Fifth place in the Arabic.—Honorary Reward in Claſſics.—Honorary Reward in the French Language.
8. H. Alexander.	Sixth place in the Hindoostanee.—Tenth in perſian.—Obtained the Firſt Prize in Nagree Writing.
9. Hon. E. Gardner.	Eighth place in Persian.—Ninth place in Hindooſtanee.—Honorary Reward in the French Language.
10. S. Bird.	Fourth place in the Bengalee.—Eighth place in the Hindooſtanee.—Obtained the Firſt Prize in Bengalee Writing.
11. W. Trower.	Obtained the Firſt Prize in the Marhatta Language—Pronounced a Declamation in the Marhatta Language.—Eleventh in Perſian, at a former Examination.—Prize Engliſh Eſſay.—Honorary Reward in the French Language.
12. C. R. Martin.	Seventh in the Bengalee.—Seventeenth in Hindooſtanee.—Twenty-First in Perſian—Fifth in the Marhatta Language.
13. St. John Moore.	Third in Marhatta.—Fifth in Bengalee.
14. C. W. Gardiner.	Sixth in Bengalee.—Fourth in Marhatta.—Honorary Reward in Claſſics.
15. W. Tippet.	Twenty-Second in Hindoostanee.
16. A. Mackenzie	Thirtieth in Hindoostanee, former Examination.
17. G. C. Cary	Thirteenth in Bengalee.
G. Saunders, W. Cracroft, and A. Campbell,	Detached from College, and appointed to Aſſiſtantſhips in 1804.
J. B. Elliott,	In the Firſt Claſs Hindoostanee, at the Examination in January 1803; at which time he received a Medal of Merit.

OF THE NAMES OF THOSE STUDENTS WHO HAVE OBTAINED DEGREES OF HONOR AT THE COLLEGE OF FORT WILLIAM FOR HIGH PROFICIENCY IN THE ORIENTAL LANGUAGES.

1801. ELLIOTT.

1802. LLOYD,
LOVETT.

1803. BAYLEY,
CHAPLIN,
GOODWIN,
HAMILTON,
JENKINS,
MARTIN,
WOOD.

1804. GOWAN,
KEENE,
OLIVER,
PERRY,
ROMER,
SWINTON,
WALKER,
WAUCHOPE.

1805. SCOTT,
TURNBULL,
LITTLEDALE,
MARJORIBANKS.